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Presbyterian Church in the U.S.A. Synod
New Jersey.
Minutes of the ... annual session of the S

PRESBYTERIAN CHURCH, LAKEWOOD.

MINUTES

OF THE

Eighty-First Annual Session

OF THE

Synod of New Jersey

HELD IN

THE PRESBYTERIAN CHURCH,

Lakewood, N. J., October, 1903.

WITH AN APPENDIX

PUBLISHED BY ORDER OF THE SYNOD, UNDER THE DIRECTION OF THE STATED CLERK.

TRENTON, N. J.:
MacCrellish & Quigley, Printers.
1903.

Officers of the Synod.

Moderator,

REV. WILLIAM V. LOUDERBOUGH, ...SALEM, N. J.

Vice-Moderator,

REV. GEO. W. TOMSON, ...WOODBURY, N. J.

Stated Clerk,

REV. WALTER A. BROOKS, D.D., ...TRENTON, N. J.

Permanent Clerk,

REV. JULIUS H. WOLFF, ...NEWARK, N. J.

Recording Clerk,

REV. JOHN T. KERR, ...ELIZABETH, N. J.

Treasurer,

REV. EBEN B. COBB, D.D., ...ELIZABETH, N. J.

Treasurer of Synodical Home Missions,

MR. WILLIAM P. STEVENSON, ...ROSELLE, UNION CO., N. J.

THE REV. WILLIAM V. LOUDERBOUGH,
Moderator of the Synod of New Jersey.

MINUTES

OF THE

Eighty-first Annual Session

OF THE

SYNOD OF NEW JERSEY.

The Synod of New Jersey met in the church at Lakewood, on Tuesday, October 20th, 1903, at 4:15 o'clock P.M.

After devotional services, the sermon opening Synod was delivered by the Moderator, Rev. Walter A. Brooks, D.D., from Philippians 2 : 12, 13. The Synod was constituted with prayer by the Moderator.

The roll was called and the following members were found present: Roll.

Presbytery of Corisco.

None.

Presbytery of Elizabeth.

MINISTERS—Joseph M. McNulty, D.D., Everard Kempshall, D.D., I. Alstyne Blauvelt, D.D. (2), James G. Mason, D.D., Samuel Parry, Harlan G. Mendenhall, D.D., Eben B. Cobb, D.D., George H. Payson, D.D., John T. Kerr, Wm. I. Steans, D.D. (2), George Buckle, D.D. (2), William Hoppaugh, John E. Stuchell, Lester M. Conrow, Charles B. Condit, William B. Hamilton, William T. Stuchell, Almer W. Karnell—18.

ELDERS—G. L. Headley, Conn. Farms; Ira B. Wheeler, Elizabeth, First; S. S. Thompson, Elizabeth, Second; Ogden Woodruff, Elizabeth, Third; Cornelius H. Clark, Elizabeth, Westminster; A. R. Campbell, Metuchen; Adrian Lyon, Perth Amboy; Robert H.

Radford, Plainfield, First; James T. Barnes, Rahway, Second; William P. Stevenson, Roselle; James T. Pierson, Westfield; William Edgar, Woodbridge—12.

Presbytery of Jersey City.

MINISTERS—Edwin A. Bulkley, D.D., Philo F. Leavens, D.D., Henry C. Cronin (2), Hugh R. McClelland, Ph.D., Samuel R. MacClements—5.

ELDER—A. C. Donaldson, Rutherford—1.

Presbytery of Monmouth.

MINISTERS—Alfred H. Dashiell, D.D., Horace G. Hinsdale, D.D., Benj. S. Everitt, D.D., Edward B. Hodge, D.D., Alex. H. Young, D.D., George Swain, D.D. (2), James J. Coale, Charles H. McClellan, D.D., Samuel H. Thompson, D.D., Henry R. Hall, Samuel W. Knipe, Ormond W. Wright, J. Leroy Taylor, Ph.D. (2), Frank R. Symmes, William P. Finney, Samuel G. Webb, Joseph E. Curry, Frank Lukens, William Moore (2), Edgar C. Mason, Samuel D. Price, Courtlandt P. Butler, James H. Dunham (2), Jonathan W. Purcell, Ph.D. (2), Frederick E. Stockwell, Josiah T. Stevenson (2), Hugh K. Fulton, Spencer C. Dickson (2), Charles L. Candee, Henry T. Graham, Archibald S. Van Orden, Frank G. Bossert (2)—32.

ELDERS—Chas. B. Van Horn, Allentown; Jacob Wilson, Beverly; James Hemphill, Riverton, Calvary; D. C. Mershon, Cranbury, First; David C. Lewis, Cranbury, Second; W. S. Conover, Englishtown (2); D. Perrine Miller, Freehold; Cornelius P. Vanderhoef, Jamesburg; William G. Schauffler, M.D., Lakewood; David Baird, Manalapan (2); Henry D. Mount, Perrineville; A. T. Doremus, Red Bank; William E. Morris, Shrewsbury (2)—13.

Presbytery of Morris and Orange.

MINISTERS—Baker Smith, D.D., Albert Erdman, D.D., William W. Halloway, D.D., Walter W. Hammond, D.D., Theodore F. Chambers, Henry Kirke White, James F. Riggs, D.D., John F. Patterson, D.D., Horace D. Sassaman, George L. Richmond, Edwin R. Murgatroyd, Stanley White, H. Preston McHenry, William R. Bennett, Robert J. Johnston, Wendell P. Keeler (2)—16.

ELDERS.—N. S. Van Duyne, Boonton; Henry C. Dilworth, East Orange, First; Jeremiah Baker, Madison; William A. Ward, Mendham, First; Enoch T. Caskey, Morristown, First; S. L. Young, Morristown, South Street; John Oliver, New Vernon; Chas. A. Lindsley, Orange, First; Joseph P. Lloyd, Orange, Central; William Barr, Orange, Hillside—10.

Presbytery of Newark.

MINISTERS—Isaiah B. Hopwood, D.D., Andrew A. Dinsmore, D.D., David R. Frazer, D.D. (2), Lewis Lampman, D.D., Julius H. Wolff (2), Davis W. Lusk, J. Garland Hamner, Jr., Henry C. Vanderbeek, Francesco Pesaturo, Nelson B. Chester, Robert Scott Inglis, Llewellyn S. Fulmer (2), Joseph F. Folsom, George L. Curtis (2), A. Edwin Keigwin, Sartell Prentice, Jr., Walter B. Greenway, Joseph Hamilton—18.

ELDERS—William R. Ward, M.D., Lyons Farms; Edwin Ferris, Montclair, Trinity; George L. Baldwin, Newark, First; Jeremiah M. Cobb, Newark, Third; A. L. Runyon, Newark, Fifth Avenue; G. H. Teller, Newark, Forest Hill; William Rankin, Newark, High Street; W. H. Vail, M.D., Newark, Park—8.

Presbytery of New Brunswick.

MINISTERS—Amzi L. Armstrong, Samuel M. Studdiford, D.D., John B. Kugler, Henry C. Cameron, D.D., Ph.D., William W. Knox, D.D., Walter A. Brooks, D.D., James W. Rogan, D.D., Samuel McLanahan, Hugh B. MacCauley, Henry C. Minton, D.D., LL.D., James B. Clark (2), D. Ruby Warne, William Allen, Jr., Robert I. MacBride, Albert Reid, Joseph Howell, Benj. H. Everitt, Vincent Serafini, Samuel T. Graham—19.

ELDERS—I. S. Lowe, Amwell, First; P. J. Staats, Bound Brook; Thos. D. Brokaw, Dutch Neck; William H. Cadwalader, Ewing; E. T. McGalliard, Hamilton Square; A. F. Stout, Kingston; S. S. Lindley, New Brunswick, First; Joseph T. Blackwell, Pennington; William Elmer, M.D., Trenton, First (2); Franklin Dye, Trenton, Fourth; John Schoonover, Trenton, Prospect Street; John Rellstab, Trenton, Bethany—12.

Presbytery of Newton.

MINISTERS—Henry S. Butler, D.D., J. De Hart Bruen, James W. Shearer, John C. Chapman, Isaac H. Condit (2), Percy Y. Schelly, Irwin F. Wagner, William B. Sheddan—8.

ELDERS—Jacob D. Flock, William W. Woodward, J. H. Roy—3.

Presbytery of West Jersey.

MINISTERS—Allen H. Brown, Alfred P. Botsford, D.D., John L. Rusbridge, George W. Tomson, Minot S. Morgan, Wm. V. Louderbough, Newton W. Cadwell, Arthur W. Spooner, D.D. (2), George L. Van Alen, Robert W. Peach, Joseph L. Ewing, John McMillan (2), I. Mench Chambers, (2), Luther A. Oates, Daniel I. Camp, George M. Hertzog, Wm. W. Casselberry, R. Hilliard Gage, Samuel W. Steckel, Harvey T. Casselberry—20.

ELDERS—Richard B. Stevenson, Blackwood; Phoebus W. Lyon, Bridgeton, West; Daniel R. Rosston, Camden, Second; Edwin L. Seabrook, Camden, Calvary; Thomas W. Synnott, Wenonah (2); John S. Jessup, Woodbury—6.

CORRESPONDING MEMBERS.

From the Synod of New York, Rev. Wm. A. Holliday, D.D., Rev. Howard Agnew Johnston, D.D., Rev. John Fox, D.D., Rev. Judson Swift; from the Synod of Pennsylvania, Rev. Joseph W. Cochran, D.D., Rev. Benj. L. Agnew, D.D., LL.D.; from the Synod of Illinois, Rev. E. C. Ray, D.D.; from the Synod of Mexico, Rev. Walter H. Semple; from the Synod of Baltimore, Rev. Thos. F. Dixon; from the Monmouth Baptist Association, Rev. Wm. G. Wedemeyer; from the Trenton Baptist Association, Rev. M. T. Lamb—11.

The summary is as follows:

Presbyteries.	*Ministers.*	*Elders.*	*Totals.*
Elizabeth,	18	12	30
Jersey City,	5	1	6
Monmouth,	32	13	45
Morris and Orange,	16	10	26
Newark,	18	8	26
New Brunswick,	19	12	31
Newton,	8	3	11
West Jersey,	20	6	26
	136	65	201
Corresponding members,			11
Total,			212

Moderator.

Rev. William V. Louderbough, of the Presbytery of West Jersey, was elected Moderator.

Arrangements.

The Committee of Arrangements reported, and the report was accepted and its recommendations adopted as follows:

1. That the sessions of Synod begin at 9:00 A. M.; that recess be taken from 12:30 to 2:30 P. M., and from 5:00 to 8:00 P. M.; that the devotional services occupy the last half hour of each morning session.

2. That the order of exercises for this evening's session be as follows: The report of the Committee on Evangelistic Work, followed by an address by the Rev. Joseph W. Cochran, D.D., and

by the Necrological Report; that to be followed by the observance of the sacrament of the Lord's Supper.

3. That the order of business on Wednesday be as follows: The report of the Committee on Systematic Beneficence; the report of the Committee on Synodical Home Missions at 10:30; an address by the Rev. E. C. Ray, D.D., for the Board of Aid for Colleges and Academies, at 2:30; that the third order of the afternoon be the report of the Committee on Foreign Missions; the evening session to be devoted to an address by the Rev. Benjamin L. Agnew, D.D., on behalf of the Board of Ministerial Relief, and by Mr. Robert E. Speer on behalf of the Board of Foreign Missions.

4. That on Thursday morning, at 11:30, an address by Rev. Howard Agnew Johnston, D.D., on behalf of the Board of Home Missions, be listened to; and that during the sessions of Thursday, whenever it shall be convenient, Synod shall hear addresses on Temperance by Rev. Thomas F. Dixon, and on behalf of the American Tract Society, by Rev. Judson Swift, D.D.

5. That all other reports follow the order adopted at the last meeting of Synod.

Treasurer.

The report of the Treasurer of Synod was presented, was received and referred for audit to the Committee on Finance.

Treasurer of Trustees.

The report of the Treasurer of Trustees of Synod was presented, was received and referred for audit to the Committee on Finance.

Stated Clerk.

The Stated Clerk reported to Synod that the records of the Synod were approved by the General Assembly of 1903, and the report was accepted and approved.

Synod took recess until 8:00 o'clock P.M.

TUESDAY, 8:00 P.M.

Synod met and, after devotional exercises, resumed business.

Evangelistic Work.

The report of the Committee on Evangelistic Work was presented by Rev. John C. Chapman. It was received and its recommendations adopted as follows:

The Committee on Evangelistic Work has nothing glowing to report. Elizabeth Presbytery reports no special efforts during the past year, but is arranging for a conference of ministers and elders in the near future. Jersey City reports nothing definitely done. Monmouth reports a helpful conference last November and special evangelistic services in many churches. In Morris and Orange the judgment is expressed that there must come an awakening from within the churches themselves. Newark reports that what is accomplished is done through the churches working according to their own methods. In New Brunswick a conference in November and a series of evangelistic services in Trenton following the week of prayer awakened considerable interest. Newton has had some special effort in different churches and has good promise for work during the coming season. West Jersey feels a steadily growing interest in the work. A helpful conference was held at the fall meeting of Presbytery.

The Committee recommend the following:

1. That the ministers make a particular study of Christ in his retirement for prayer, and keep in view the feature of his spending nights in prayer; that we agree to spend more time in secret prayer, and to unite in praying for a great quickening and extension of the kingdom; and that we remember that we are thus united in prayer.

2. That we urge the elders all through the Synod to unite in the same league of prayer.

3. That both pastors and elders endeavor to talk and pray much with individual church members, striving to induce them to set apart, as far as possible, some time every day to pray for a great revival.

4. That pastors carefully consult the literature provided by the General Assembly's Committee and follow such suggestions as may appear practicable. Attention is called to the fact that this literature may be obtained gratuitously for distribution.

5. That this Synodical Committee be continued for another year.

Address. In connection with this report Synod was addressed by Rev. Joseph W. Cochran, D.D., a member of the General Assembly's Evangelistic Committee.

Necrology. The Necrological Report was read by Rev. A. Edwin Keigwin, and, at its close, was accepted.

Lord's Supper. At the close of this report the sacrament of the Lord's Supper was administered. The services were conducted by the retiring Moderator, who was assisted by Rev. Edwin A. Bulkley, D.D., and Rev. Isaiah B. Hopwood, D.D., and the following ruling elders: Dr. William G.

Schauffler, William Barr, Dr. William R. Ward, John Rellstab, Daniel R. Rosston, Ogden Woodruff, Jacob Wilson, William W. Woodward.

In connection with the service an offering amounting to $42.25 was made for the Board of Ministerial Relief.

The Moderator appointed as Vice-Moderator Rev. George W. Tomson, and announced the following committees: Vice-Moderator.

I—BILLS AND OVERTURES.

Ministers—Hugh B. MacCauley, J. Garland Hamner, Robert Westly Peach, Samuel Parry. Committees.
Elders—Jacob Wilson, Enoch L. Caskey, S. S. Thompson.

II—JUDICIAL BUSINESS.

Ministers—James W. Rogan, D.D., John F. Patterson, D.D., William P. Finney, John C. Chapman.
Elders—Phœbus W. Lyon, A. C. Donaldson, George T. Baldwin.

III—MINUTES OF THE GENERAL ASSEMBLY.

Ministers—Stanley White, James G. Mason, D.D.
Elder—Henry D. Mount.

After prayer the Synod adjourned until to-morrow at 9:00 o'clock A.M.

WEDNESDAY, October 21st, 9:00 A.M.

The Synod met and, after prayer by the Vice-Moderator, resumed business.

The minutes of Tuesday's sessions were read and the record was approved. Minutes.

The Moderator announced the following additional committees: Committees.

IV—NARRATIVE FOR 1904.

Ministers—William Allen, Jr., George Hertzog.
Elder—Ogden Woodruff.

V—FINANCE.

Ministers—Robert Scott Inglis, Joseph E. Curry.
Elders—John S. Jessup, William W. Woodward.

VI—SYNODICAL HOME MISSION ACCOUNTS, 1904.

Minister—Sartell Prentice, Jr.
Elder—Edwin L. Seabrook.

VII—REVISION OF LIST OF PERMANENT COMMITTEES.

Minister—Alexander H. Young, D.D.
Elder—A. L. Runyon.

VIII—RECORDS OF PRESBYTERIES.

Corisco—Rev. Samuel D. Price, Rev. Samuel R. MacClements, Elder Daniel R. Rosston.

Elizabeth—Rev. James F. Riggs, D.D., Rev. Henry C. Vanderbeek, Elder Jacob D. Flock.

Jersey City—Rev. Samuel McLanahan, Rev. Joseph L. Ewing, Elder Adrian Lyon.

Monmouth—Rev. G. L. VanAlen, Rev. Albert Reid, Elder Joseph T. Blackwell.

Morris and Orange—Rev. Henry S. Butler, D.D., Rev. John E. Stuchell, Elder W. H. Vail, M.D.

Newark—Rev. Frank Lukens, Rev. Charles B. Condit, Elder Thomas D. Brokaw.

New Brunswick—Rev. Lewis Lampman, D.D., Rev. William T. Stuchell, Elder Henry C. Dilworth.

Newton—Rev. John B. Kugler, Rev. Daniel I. Camp, Elder S. S. Lindley.

West Jersey—Rev. Henry R. Hall, Rev. Walter B. Greenway, Elder Franklin Dye.

Permanent Clerk.

Rev. Benj. S. Everitt, D.D., Permanent Clerk of Synod, presented his resignation of that office, to take effect at the close of the present session of Synod. The resignation was accepted, and the following were appointed a committee to prepare a minute expressing the

mind of Synod in view of Dr. Everitt's long and faithful service, and to nominate one as his successor in the office, viz.: Rev. Samuel M. Studdiford, D.D., Rev. Henry S. Butler, D.D., Rev. John F. Patterson, D.D.; Elders: Jeremiah M. Cobb and Phœbus W. Lyon.

Certain papers in the hands of the Stated Clerk were referred to the Committee on Bills and Overtures.

Law of Trustees.

The report of the Special Committee on the Law of Trustees was presented by Rev. J. DeHart Bruen. The report was accepted and final action thereon postponed for the present.

Systematic Beneficence.

The report of the Permanent Committee on Systematic Beneficence was presented by Rev. W. W. Casselberry. The report was accepted and its recommendations adopted as follows:

1. That pastors take hold of this whole subject anew, discuss it, preach upon it repeatedly, distribute literature to their people and secure an offering from each church member.

2. That pastors and sessions be exhorted to arrange their order of worship so as to follow the instructions of Chapter VI of the Directory of Worship, "Of the Worship of God by Offerings."

3. That pastors be urged to attend to the wide circulation in the homes of the churches of the Assembly Herald, the Year Books of Prayer for Home and Foreign Missions and the literature of the several Boards.

4. That Presbyteries be advised to place at the disposal of the Committee on Systematic Beneficence a sum of money sufficient to aid in the educational campaign on the subject of Beneficence.

5. That Synod appropriate $25.00 for the work of the Committee on Systematic Beneficence for the coming year.

Sabbath Observance.

The report of the Permanent Committee on Sabbath Observance was presented by the Rev. Samuel D. Price. The report was received and its recommendations were adopted as follows:

1. That, in accordance with the overture from the Presbytery of Newton, the Synod of New Jersey appoint the Committee on Sabbath Observance as a committee to confer with similar com-

mittees, that may be appointed by other denominations, to unite on some form of co-operation for the better observance of the Sabbath, especially by the railroad and manufacturing companies of the State, and that this committee be directed to begin correspondence with the other denominations looking to the appointment of similar committees.

2. That, in view of the departure of the Rev. Israel W. Hathaway, D.D., late Secretary of the American Sabbath Union, to enter upon the eternal Sabbath, we express our sympathy, because of the earthly separation, to his widow, his son, the Rev. H. W. Hathaway, and to the American Sabbath Union.

3. That the Synod of New Jersey, as did the last General Assembly, hereby expresses its strong and emphatic disapproval of all secular uses of the day, all games and sports, all social functions, all traveling for pleasure, all excursions by land or water, all uses of this day as a day of convenience to do that which has been left undone during the past week or to promote the secular interests of the coming week, both at home and abroad.

4. That, again, we most heartily commend and warmly endorse the work of the American Sabbath Union and the Woman's National Alliance in their faithful efforts to preserve in its purity the Christian Sabbath.

5. That we call the attention of our ministers to resolution No. 9, of General Assembly's committee (Minutes 1903, page 22), recommending that during the month of April a sermon be preached on Sabbath Observance, and that if the way be clear an offering be made for the work of the American Sabbath Union, to be sent to Col. A. S. Bacon, Treasurer, 37 Liberty Street, New York City.

6. That the chairman of the Committee on Sabbath Observance in each Presbytery be directed to send an abstract of his latest report to the chairman of Synod's Committee on Sabbath Observance at least ten days before the meeting of Synod.

Synodical Home Missions.

The report of the Permanent Committee on Synodical Home Missions was presented by the Rev. Eben B. Cobb, D.D., and was accepted.

Treasurer Synodical Home Missions.

The report of the Treasurer of Synodical Home Missions was also presented by Mr. William P. Stevenson and was received and ordered printed.

Audited.

The Committee appointed to audit the accounts of the Treasurer of Synodical Home Missions reported that those accounts had been audited and found correct. The report was accepted and approved.

Pending the discussion of the recommendations of the Committee on Synodical Home Missions, the order of the day having arrived, it was resolved to postpone further consideration until the conclusion of the address of Rev. Dr. Ray, and to give it the place usually given to the report of the Permanent Committee on Work among Foreign Populations, the report of the latter committee being omitted for the present session of Synod.

Bills and Overtures.

The Committee on Bills and Overtures made a report recommending:

1. That, in reference to a memorial from the Presbytery of Newark, requesting a change in the action of Synod at its last meeting (Minutes 1902, pp. 7-8), with reference to hearing representatives of each of the Boards at every meeting of Synod, in view of the fact that the rule of Synod governing this matter was adopted at its last meeting, Synod take no further action at present.

2. That the report of the Woman's Synodical Society for Foreign Missions be referred to the Permanent Committee on Foreign Missions, and that the report of the Woman's Synodical Society for Home Missions be referred to the Permanent Committee on Home Missions.

3. That, as the Synod has already taken action in the direction requested, no action be taken on an overture from the Presbytery of Newton, requesting Synod to appoint a committee to co-operate with similar committees of other denominations in the matter of a better observance of the Sabbath.

4. That, in reference to an overture from the Presbytery of West Jersey, requesting the Synod to devise some plan to assist weak churches in defraying the expenses of their representatives to Synod, a special committee of three, consisting of two ministers and one elder, be appointed to consider the matter and to report at the next meeting of Synod.

5. That, in view of the fact that the whole matter has been thoroughly examined in the last few years and conclusions reached by the General Assembly and the Board of Ministerial Relief, no action be taken in reference to a communication from a member of the Synod of Minnesota in reference to changing the name of the Board of Ministerial Relief and methods of raising money for its work.

6. That a communication from one of the secretaries of the American Bible Society, requesting to be heard at the present session of Synod, be referred to the Committee of Arrangements.

The report was received and recommendations 2, 3, 4, 5 and 6 were adopted.

The first recommendation of the Committee was put upon the docket for consideration at a future time during the present session of Synod.

The order of the day having arrived, the Synod engaged in devotional services for a half hour, led by Rev. John F. Patterson, D.D.

Narrative.

In connection with these services Rev. Joseph F. Folsom presented the report of the Committee on Narrative, and the report was approved.

Synod then took recess until 2:30 o'clock P.M.

WEDNESDAY, 2:30 P.M.

Synod re-assembled and, after prayer, proceeded to business.

Minutes of General Assembly.

The Committee on Minutes of the General Assembly made its report. The report was accepted and its recommendations were adopted as follows:

The Committee appointed to examine the Minutes of the General Assembly respectfully calls the attention of Synod to the following matters:

a. Action of the Assembly concerning Young People's Societies, page 60.

b. Action of the Assembly concerning Vacancy and Supply, page 70.

c. Action of the Assembly concerning Sabbath-school Work, page 103.

d. Action of the Assembly upon Evangelistic Work, page 40.

Feeling the vital importance of this latter subject, your Committee offers the following resolutions:

1. That Synod approves the recommendations of the General Assembly in reference to Evangelistic Work, and urges pastors

and Sessions to come into vital and sympathetic co-operation with Synod's committee.

2. That the Sessions of churches be requested to accept the sacrifice required in temporarily releasing their ministers for this work.

3. That our pastors be urged to call their Sessions together for a special meeting of prayer and conference when the matter of evangelism shall be the only topic discussed.

4. That the Stated Clerk of Synod be directed to have printed and to send a copy of this action of Synod to each pastor and Session, with a request for its consideration.

5. That Synod urges pastors and elders to guard themselves lest their minds and prayers be diverted from this supreme aim of our church.

Address.

Rev. Edward C. Ray, D.D., Secretary of the Board of Aid for Colleges and Academies, addressed Synod upon the work and needs of that Board.

Historical Materials.

The report of the Permanent Committee on Historical Materials was presented by Rev. Allen H. Brown. The report was received and its recommendations were adopted as follows:

1. That the thanks of the Synod be given to Walter S. Nichols and E. B. Williamson, Trustees, for a typewritten copy of the charter granted to the First Presbyterian Church of Newark one hundred and fifty years ago.

2. That the said charter be printed in the Appendix to the Minutes of Synod.

3. That the Synod again commends to the liberality of all the friends of our church and of its history the effort to erect the Cohansey Monument, commemorative of the first church in the province of West Jersey, which was recognized by the first Presbytery in 1708.

Charter of 1749.

In connection with this report, the report of the Special Committee on the Charter of 1749, Old Tennent Church, was presented by Rev. Hugh B. MacCauley. The report was received and its recommendation was adopted as follows:

The Special Committee on the Charter, dated February 21st, 1749, of the Presbyterian Church of Monmouth County, otherwise known as "Old Tennent Church," respectfully report, in accordance with the direction of the last Synod, as follows:

1. The agreement connected with the transfer of the charter to the custody of Synod has been duly prepared by the Hon. Wm. M. Lanning, under the authority of the Stated Clerk of Synod, and a copy of the same, signed by the Rev. Allen H. Brown, Chairman of the Permanent Committee on Historical Materials, and attested by the Stated Clerk, has been forwarded to the Rev. Frank R. Symmes for the officers of the Old Tennent Church, and a similar copy has been deposited in the custody of the Stated Clerk of Synod.

2. Also, the charter has been turned over to Synod's Custodians of Historical Material for preservation, being at present in good condition and deposited in the fire-proof vault of the Hon. Wm. M. Lanning, at Trenton, awaiting final disposal at the discretion of the custodians.

3. A fine fac-simile, as to size and appearance, has also been obtained, and has been sent to Rev. Frank R. Symmes for Old Tennent Church, much to their satisfaction, and arrangements have been made to prepare other similar copies, which may be obtained upon application to the Stated Clerk of Synod, at a charge of $1.50, not including expressage.

4. In conclusion, your Committee recommend that this report in full be spread upon the Minutes of Synod for preservation and reference, and that the Special Committee be now discharged from further duty in this matter.

Custodians.

The report of the Custodians of Historical Material was presented by the Stated Clerk. The report was received, approved and ordered to be printed in the appendix to the minutes of Synod.

The following resolution, offered by Rev. Samuel McLanahan, was unanimously adopted:

That the Synod of New Jersey extends its hearty thanks to Miss Isabella A. Nassau, of Batanga, Mission of West Africa, for the Compends of the Bible and of Church History, and the Customs of Benga in the Benga language, presented by her, and prays God's richest blessing upon her and the work to which she has returned.

Thanks.

The thanks of Synod were extended to Rev. Allen H. Brown, by a rising vote, for his service in gathering historical material relating to the pioneer churches of our faith within the bounds of the Synod.

Foreign Missions.

The report of the Permanent Committee on Foreign Missions was presented by Rev. James W. Rogan, D.D.

The report was accepted and its recommendations were adopted as follows:

1. That we extend our sympathies to our fellow-members of the Synod who are doing such heroic work in far away Africa, assuring them that we feel for them in the depletion of their force by sickness and death, and that we rejoice in their courage and increasing success.

2. That we rejoice in the noble work our good women are doing, and congratulate them that they are able to show such great steps of advance for the past year.

3. That as a Synod we believe in and reiterate the solemn declaration of the General Assembly of 1847, which declares, "That the Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world, and every member of this church is a member for life of said society, and, in maintenance of his Christian honor, is bound to do all in his power for the accomplishment of this object."

4. That we re-emphasize the importance of each church, if possible, observing and keeping alive the monthly concert of prayer.

5. That, recognizing in the Sunday-school a yet largely undeveloped field, we urge upon pastors and elders not only the importance of regular offerings from the school, but also the importance of regular, systematic instruction in the school upon the subject of missions. This may be done by the adoption and use in the school of the quarterly leaflets which the Board is now furnishing or by the setting apart of a part of the hour for a certain Sunday in each month to be devoted to this subject, or by any other plan that may be thought best suited to the wants of the particular school.

6. That we urge all our Sessions to have a committee to look after the interests of this great cause, and that, so far as possible, they have some other than the plate or basket plan for collecting funds for it.

7. That we heartily commend Mr. David McConaughy and his "work of education and inspiration" to all of our churches, especially to any of the stronger ones where there may be a hope of church or individuals being led to become partakers in the forward movement.

Address.

In connection with the report Synod was addressed by Rev. Walter H. Semple, of the Synod of Mexico.

Synodical Home Missions.

The consideration of the recommendations contained in the report of the Permanent Committee on Synodical Home Missions was resumed and the recommendations were adopted as follows:

First—(*a*) That Synod having heard, through its Committee on Synodical Home Missions, of the magnificent Home Mission work which is being done in that Presbytery by the Church Extension Committee of Newark Presbytery, extends to that committee and Presbytery its hearty congratulations and bids them God speed in their important work.

(*b*) That, convinced that the work now being done by the Church Extension Committee of Newark Presbytery is pre-eminently mission work for our State which ought to receive, year by year, official recognition in the report of Synod's Committee on Synodical Home Missions, Synod suggests that a conference be held between Newark Presbytery and Synod's Committee on Synodical Home Missions to see whether, without interfering in the slightest with the members, powers or work of the Church Extension Committee of Newark Presbytery, a plan can be devised whereby the results of the labors of that committee may be officially reported each year to Synod's Committee on Synodical Home Missions, to the end that the yearly report of Synod's Committee may more accurately reveal what New Jersey Presbyteries are doing for their beloved State.

(*c*) That the Stated Clerk of Synod be directed to transmit to Newark Presbytery a copy of this resolution.

Second—That, having listened with interest to the facts presented by its Committee on Synodical Home Missions, with reference to the large and varied Home Mission work "done in New Jersey directly by the individual churches and Presbyteries which now receives no recognition from Synod," Synod directs its committee to continue its investigations along this line, to the end that its summary may be made as full and as accurate as possible.

Third—That Synod accepts the paper entitled "*A Trumpet Call to New Jersey Presbyterians,*" presented by its Committee on Synodical Home Missions, orders that it be printed at the close of the Report of the Treasurer of this Committee in the Minutes of Synod, and commends it to the prayerful consideration of all its churches and members.

Fourth—That in order to emphasize the change which has taken place in the character of the work of this committee, whereby, in addition to its sustentation features, the work has become a great aggressive missionary movement for the winning of this State for Christ, and in order more fully to make provision for the prosecution of this enlarged work, Synod ordains that the following clause shall be added to "The Plan" under which this committee is now operating, to wit:

"Synod, in addition to the sum which it appropriates to the various Presbyteries and for administration expenses, may also, each year, appropriate to its Committee on Synodical Home Missions such a sum as it may deem wise, which sum the committee is permitted to expend for the advancement of mission work

throughout the State, in any way it sees fit, provided always (1) that no money thus appropriated shall be allotted by the committee to any work except by a vote of five members of said committee, and (2) that none of this money shall be expended in any Presbytery without the consent of the Presbytery within whose bounds the work is to be prosecuted. If, at the close of the fiscal year, any of the money thus appropriated by Synod to its Synodical Home Mission Committee shall remain unused, the same shall revert to the Treasurer of this fund."

Fifth—That, out of the unused balance now in the hands of the Treasurer of this fund, Synod appropriates to its Synodical Home Mission Committee for the current fiscal year, according to the new provision of "The Plan" just adopted, the sum of $2,000.

Sixth—That Presbyteries be asked to contribute this year upon the basis of church membership reported in the Minutes of the Assembly for the year 1903, so that as a minimum amount:

From the Presbytery of Elizabeth be asked, at the rate of 30 cents per member, the sum of	$2,889 00
From the Presbytery of Jersey City be asked, at the rate of 26 cents per member, the sum of	2,019 16
From the Presbytery of Monmouth be asked, at the rate of 26 cents per member, the sum of	1,694 94
From the Presbytery of Morris and Orange be asked, at the rate of 30 cents per member	3,189 30
From the Presbytery of Newark be asked, at the rate of 27 cents per member, the sum of	3,343 14
From the Presbytery of New Brunswick be asked, at the rate of 30 cents per member, the sum of	2,754 00
From the Presbytery of Newton be asked, at the rate of 22 cents per member, the sum of	1,247 84
From the Presbytery of West Jersey be asked, at the rate of 26 cents per member, the sum of	2,106 26
Total,	$19,243 64

Seventh—That apportionments be made as follows:

For administration expenses,	$500 00
To the Presbytery of Elizabeth,	1,700 00
" " " " Jersey City,	2,600 00
" " " " Monmouth,	3,800 00
" " " " Morris and Orange,	1,600 00
" " " " Newark,	1,950 00
" " " " New Brunswick,	1,800 00
" " " " Newton,	1,000 00
" " " " West Jersey,	4,000 00
Total,	$18,950 00

Eighth—That in view of the much larger work upon which we are now entering Synod commends this cause to the increasing liberality of churches and individuals.

Ninth—That Synod again calls the attention of its churches to the superlative importance of having the offerings for Synodical Home Missions reach the Treasurer of the Fund as early in the fiscal year as possible, and not later than July.

Foreign Populations.

In view of the fact that the Permanent Committee on Synodical Home Missions covers the same field, it was resolved to drop from the list of Permanent Committees the one on Work among Foreign Populations.

Sabbath-school Work.

The report of the Permanent Committee on Sabbath-school work was presented by Rev. Henry C. Cronin. The report was received and its recommendations were adopted as follows:

1. That Synod re-affirms its recommendation that Normal and Home Department classes be established in all our schools as far as possible.

2. That our churches and Sabbath-schools be urged to make an annual offering for the general work of Sabbath-school missions.

3. That our Sabbath-schools be urged to observe Children's Day, the second Sabbath in June, and Rally Day, the last Sabbath in September, and that on these days liberal offerings be made to the missionary and colportage work of the Board.

4. That Synod commends to its churches and Sabbath-schools the new work of colportage among our immigrant and foreign-speaking populations as entrusted by the General Assembly of 1903 to the Board of Publication and Sabbath-school Work.

5. That we commend the general, careful and prayerful use of a Decision Day along the line of the work of the Assembly's Evangelistic Committee.

The consideration of the overture from the Presbytery of Newark was made the third order of the day for to-morrow morning.

Synod then took recess until 8:00 P.M.

WEDNESDAY, 8:00 P.M.

Synod re-assembled and resumed business.

After devotional exercises, Rev. Benjamin L. Agnew, D.D., Secretary of the Board of Ministerial Relief, addressed the Synod on the work of that Board, and Mr. Robert E. Speer, Secretary of the Board of Foreign Missions, delivered an address on the work of Foreign Missions. Addresses.

After prayer Synod adjourned until to-morrow at 9:00 o'clock A.M.

THURSDAY, October 22d, 9:00 A.M.

Synod met and, after prayer, resumed business.

The minutes of Wednesday's sessions were read and the record was approved. Minutes.

The Committee of Arrangements reported, recommending that, if a representative of the American Bible Society appear in Synod and there be time, he be requested to address the Synod on behalf of the Society. Arrangements.

The records of the following Presbyteries were approved: Corisco, Elizabeth, Monmouth, Morris and Orange, Newark, New Brunswick, Newton and West Jersey. Presbyterial Records.

The Moderator announced as the Committee to consider the matter of helping weak churches to pay the expenses of their representatives to Synod, the following: Rev. John F. Patterson, D.D., Rev. Julius H. Wolff and Elder Thomas W. Synnott.

The report of the Permanent Committee on Young People's Societies was presented by Rev. Hugh B. Mac- Young People's Societies.

Cauley. The report was received and its recommendations were adopted as follows:

1. That our societies be commended for their missionary gifts, and that they be urged to continue to advance.

2. That we ask all our societies, subject to the advice of Sessions, to make a Thanksgiving offering of at least three dollars from each society to the work of Synodical Home Missions.

3. That the attention of pastors and Sessions be called to the great need of some Christian training course for their young people by which they may be instructed in the doctrine, history, polity and missions of our church, and that the matter be brought up in Session at an early date with a view to some action during the coming season.

Temperance.

The report of the Permanent Committee on Temperance was presented by Rev. J. DeHart Bruen. The report was accepted and its recommendations were adopted as follows:

1. That we urge upon all preachers and teachers the careful study of this subject that they may avoid misstatements and may appreciate and present strongly the facts.

2. That we rejoice that many employers demand total abstinence of their employees; and we respectfully suggest to our government that it should adopt the same course in both the army and the navy.

3. That we heartily approve the action of our government in removing the liquor traffic from the capitol building and from the army posts, and in supplying large sums of money for recreation rooms, and in excluding liquor from the immigrant stations.

4. That we recommend to our Legislature such changes in our liquor laws as shall recognize the right of each community to exclude from its midst a traffic which it regards detrimental to its interests and destructive of its homes; and that where the traffic is allowed to exist it should be separated as far as possible from politics and from the courts of justice and from the public inns.

5. That we call the attention of the churches of this Synod to the action of the General Assembly recommending the raising of $10,000 for the work of the Assembly's Temperance Committee, and urge each church to make a contribution to that fund.

6. That we are glad to hear of the introduction into Congress of the Hepburn Bill (H. R. 15331), which amends the Interstate Commerce Law so as to prevent the introduction of liquor in packages into prohibitory States, and we urge its passage.

7. That so much of these resolutions as refer to government action be forwarded by the Stated Clerk to the proper officials.

Address.

In connection with the report Synod listened to an address by Rev. Thomas F. Dixon, a member of the General Assembly's Committee on Temperance.

Memorial—Newark.

The recommendation of the Committee on Bills and Overtures in reference to the memorial from the Presbytery of Newark was now taken up. It was resolved to give the Chairman of the Committee on Bills and Overtures and the representative of the Presbytery of Newark ten minutes for addresses, and to limit all other speakers to five minutes. The recommendation of the Committee was not adopted.

Address.

Pending further action, the order of the day having arrived, Synod listened to an address on Home Missions by Rev. Howard Agnew Johnston, D.D., a member of the Board.

Delegated Synod.

The report of the Special Committee on a Delegated Synod was presented by Rev. D. R. Frazer, D.D., as follows:

The Special Committee on a Delegated Synod would respectfully report:

1. That, in compliance with the request of Synod, that "the several Presbyteries should take this matter into serious consideration and make their wishes known to the Chairman of the Committee," responses have been received from three Presbyteries, viz., New Brunswick, Monmouth and West Jersey, all opposed to any change.

2. As the Presbytery of Newark submitted the overture under discussion and has officially expressed its willingness to withdraw the same, your Committee

3. Would recommend:

a. That such permission be given to the Presbytery of Newark.

b. That this Committee be discharged.

The report was received and its recommendations were adopted.

Permanent Clerk.

The report of the Special Committee to prepare a minute expressing the mind of the Synod upon the

resignation of Rev. Benj. S. Everitt, D.D., as Permanent Clerk was presented by Rev. Samuel M. Studdiford, D.D., as follows:

The Committee instructed to bring in a minute in regard to the resignation of Rev. Dr. Everitt as Permanent Clerk of Synod and to nominate his successor would respectfully report as follows:

The Synod, in accepting the resignation of the Rev. Benjamin S. Everitt, D.D., as Permanent Clerk, does so with great regret. His faithful service of thirty years in this office has endeared him to his brethren of the Synod and won their hearty approval.

Always in his place, attentive, courteous, brotherly, he has, during the whole term of his service, shown himself to be the right man in the right place.

The affectionate regard and best wishes of every member of this Synod will go with him in his retirement. May God's richest blessings ever abide with him.

Your Committee would place in nomination as his successor the Rev. Julius H. Wolff, of the Presbytery of Newark.

The report was received and its recommendations were adopted.

Clerk Elected.

In accordance with the second recommendation, the Stated Clerk was directed to cast the ballot for Rev. Julius H. Wolff for the office of Permanent Clerk, and the ballot being so cast Mr. Wolff was declared elected.

Home Missions.

The time of the morning session was extended a half hour, and it was resolved to hear at once the report of the Permanent Committee on Home Missions. The report was presented by Rev. John E. Stuchell, was received, and its recommendations adopted as follows:

1. That Synod expresses its appreciation of the zeal and consecration of the noble women whose report has been submitted to this body, and to whose labor the good showing of our Synod is so largely due.

2. That we commend the skill and efficiency of our Board, congratulate it upon this the fifth year concluded without a debt, and pledge our hearty assistance for the increased work it has in view for this our beloved Zion.

3. That we again suggest a more general diffusion of the information the Board so abundantly and appropriately provides.

4. That no single year be allowed to elapse in which pastors do not present an outlook upon the religious conditions of the United States and bring home to their people the responsibility that rests upon them for the salvation of the land.

Finance.

The Finance Committee presented its report, which was accepted and its recommendations adopted as follows:

The Finance Committee report that it has examined the vouchers and the bank-book of Rev. Allen H. Brown, Treasurer of the Monument Fund, and found it balanced correctly.

The Committee has examined the vouchers and the bank-book of the Treasurer of Synod and found his accounts correct.

The Committee recommends that for increased expenditures the Presbyteries be asked for the following sums:

Elizabeth, Morris and Orange, Newark, and New Brunswick, $80 each; Jersey City and West Jersey, $65 each; Monmouth and Newton, $60 each.

Records—Jersey City.

The records of the Presbytery of Jersey City were approved with the following exception: That in the reception of candidates on February 2d, 1903, the Presbytery does not appear to have complied with Constitutional Rule, No. 3.

Committees.

The report of the Committee to Revise the List of Permanent Committees was presented by Rev. A. H. Young, D.D. The report was received and its recommendations were adopted as follows: (See list of Committees printed in the Appendix.)

The Synod now engaged in devotional services for a half hour, led by Rev. John C. Chapman, and at its close took recess until 2:30 o'clock P.M.

THURSDAY, 2:30 P.M.

Synod re-assembled and resumed business.

The Treasurer was directed to pay the usual bills and salaries.

It was resolved that the statistical reports be printed without reading.

Thanks.

A cordial vote of thanks was extended to the pastor and officers of the Church of Lakewood for their kind hospitality, and to the Pennsylvania Railroad Company, for favors to some of the members of Synod.

Memorial—Newark.

The consideration of the Memorial from the Presbytery of Newark was resumed, and it was resolved that the whole question, with all the papers in the case, be referred to a special committee consisting of three members, who shall report at the next meeting of Synod. The Moderator announced as this committee the following: Rev. James W. Rogan, D.D., Rev. Julius H. Wolff and Elder Phœbus W. Lyon.

Applied Christianity.

The report of the Permanent Committee on Applied Christianity was presented by Rev. George H. Payson, D.D. The report was received and its recommendations were adopted as follows:

In presenting the first report of a Committee on Applied Christianity to the Synod, it is not assumed that Synod has not been working along practical lines all these years. Its committees are applying the great principles of the Gospel to the lives of men, and all are Committees on Applied Christianity. But there are two which come directly under this head, to wit, those upon Temperance and Sabbath Observance. They are the two pinions of the eagle of moral progress. This Committee on Applied Christianity would place itself at once in relation of reciprocity with these two specific phases of moral reform. And Dr. Crafts enumerates ninety-five more in his work on Christian Sociology. These include the family, with the whole question of marriage and divorce; the child problem, with its complexities of literature, labor, education, curfew, age of consent, etc.; the labor problem, deep rooted, widespread; the problem of poverty and charity organization; the municipal problem, and many others which the church as well as the state must face. Civics and Christianity are conjoined. "What God hath joined together, let not man put asunder."

Your Committee's fundamental proposition is that all reform is based on the will of God and the word of Christ. The social teachings of Jesus form the groundwork of Christian sociology. Christless reform is a delusion.

It is our work to bring the individual soul into right relations to God, and at the same time to bring men into right relations with each other. Christ came to save society as well as the soul. In seeking to adjust the relations of men with one another, the church is doing its divinely commissioned work.

The suppression of gambling in the State of New Jersey, largely through the labors of an honored member of this Synod, illustrates what has been done and what can be done when Christian people unite for a moral reform. And Christian unity is both cause and consequence of moral reform. Let us get to work together, and creed and ceremonial will be forgotten.

The Committee recommends the following resolutions:

1. That Synod urges its ministers to preach on moral issues and to enlist their members in aggressive work.

2. That Synod stands for the federation of the evangelical churches along the lines of moral reform.

3. That Synod requests the individual pastors to communicate, through the Stated Clerks of the Presbyteries, to the Chairman of the Permanent Committee on Applied Christianity whatever is being done in the way of reform, the latter to report to the next meeting of Synod.

Address. Rev. Judson Swift, D.D., representing the American Tract Society, addressed Synod on the work of that Society.

The following resolution, offered by Rev. W. W. Knox, D.D., was adopted:

Tract Society. The Synod of New Jersey having heard the presentation of the operations of the American Tract Society, by Field Secretary Rev. Judson Swift, renews its expressions of appreciation of the diversified work of the society, and urges that the churches within its bounds include this cause in their schedules for benevolence, and that the Presbyteries maintain standing committees upon the society's work in accordance with the action of the General Assemblies of 1902 and 1903.

Bible Society. Rev. John Fox, D.D., Secretary of the American Bible Society, addressed Synod on behalf of that society. It was voted to extend to Rev. Dr. Fox the thanks of Synod for his address, and to commend the work of this society to the interest and generosity of our churches.

The Committee on Judicial Business reported that no business had come into its hands and requested to be

dismissed. The report was received and the request was granted.

Next Meeting.

Atlantic City, First Church, was chosen as the place of the next meeting of Synod.

The following resolution, offered by Rev. J. DeHart Bruen, was adopted:

Law of Trustees.

Resolved, That the Committee on the New Law for Trustees be continued, to report at the next meeting of Synod, and that the text of the said law, with the amendments suggested by the Committee, be printed for reference in the appendix to the Minutes.

It was resolved that the Stated Clerk be directed to inquire as to the feasibility of printing a list of elders in the minutes of Synod.

Attendance.

The report of the Permanent Clerk on Attendance and Leave of Absence was read, and is as follows:

There have been in attendance 136 ministers, 65 ruling elders, and 11 corresponding members; in all 212.

The following have been excused for absence:

FROM THE PRESENT MEETING.

Elizabeth—Minister Ezra F. Mundy.

Jersey City—Ministers Jacob A. Frey, George R. Garretson.

Morris and Orange—Minister John H. Scofield.

New Brunswick—Ministers John Dixon, D.D., James B. Kennedy, J. Hendrick de Vries, D.D., George H. Ingram, Lewis S. Mudge, Daniel R. Foster.

Newton—Ministers James F. Moore, E. Clarke Cline.

West Jersey—Minister Frederic R. Brace, D.D.

AFTER TUESDAY AFTERNOON.

Monmouth—Elder D. P. Miller.

AFTER TUESDAY EVENING.

Monmouth—Minister A. S. Van Orden, Jr.

AFTER WEDNESDAY MORNING.

Elizabeth—Elder R. H. Radford.
Monmouth—Minister Benj. S. Everitt, D.D.
West Jersey—Minister George L. Van Alen.

AFTER WEDNESDAY AFTERNOON.

Jersey City—Minister Philo F. Leavens, D.D.
Monmouth—Ministers J. Leroy Taylor, Ph.D., J. W. Purcell, Edgar C. Mason, Charles L. Candee, J. E. Curry, Frank G. Bossert, Elders D. C. Lewis, D. C. Mershon, James Hemphill, Cornelius P. Vanderhoef, David Baird.
Morris and Orange—Ministers Stanley White, W. R. Bennett, Elder William Barr.
Newark—Minister J. Garland Hamner, Jr.
New Brunswick—Ministers Henry C. Minton, D.D., LL.D., Samuel T. Graham, Elder John Rellstab.
Newton—Minister I. F. Wagner.
West Jersey—Ministers N. W. Cadwell, George W. Tomson, J. L. Rusbridge, Elder Richard D. Stevenson.

AFTER WEDNESDAY EVENING.

Elizabeth—Minister L. M. Conrow, Elders S. S. Thompson, Wm. P. Stevenson.
Jersey City—Minister H. R. McClelland.
Morris and Orange—Minister Wendell P. Keeler, Elders Jos. P. Lloyd, Jeremiah Baker.
Newark—Elder Edwin Ferris.
New Brunswick—Elders Jos. T. Blackwell, E. T. McGalliard.
West Jersey—Minister D. I. Camp, Elder E. L. Seabrook.

AFTER THURSDAY MORNING.

Elizabeth—Ministers Everard Kempshall, D.D., John E. Stuchell, Wm. T. Stuchell, Charles B. Condit, George Buckle, D.D., H. G. Mendenhall, D.D., Elders Adrian Lyon, James T. Barnes.
Jersey City—Ministers Samuel R. MacClements, Henry C. Cronin, Elder A. C. Donaldson.
Monmouth—Ministers Frederick E. Stockwell, Hugh K. Fulton, Alex. H. Young, D.D., Elders Henry D. Mount, Jacob Wilson, Chas. B. Van Horn.
Morris and Orange—Ministers Baker Smith, D.D., E. R. Murgatroyd, R. J. Johnston, John F. Patterson, D.D., Horace D. Sassaman, Wm. W. Halloway, D.D., H. P. McHenry, Elders Charles A. Lindsley, Wm. A. Ward, John Oliver.
Newark—Ministers Nelson B. Chester, Francesco Pesaturo.

New Brunswick—Ministers Robert I. MacBride, Wm. Allen, Jr., D. Ruby Warne, Albert Reid, Elder I. S. Lowe.

Newton—Minister John C. Chapman.

West Jersey—Ministers A. P. Botsford, D.D., Robert W. Peach.

DURING THURSDAY AFTERNOON.

Elizabeth—Ministers Jos. M. McNulty, D.D., William B. Hamilton, George H. Payson, D.D., Elders Ogden Woodruff, William Edgar.

Monmouth—Ministers J. Henry Dunham, Frank Lukens, Frank R. Symmes, Henry T. Graham, Wm. P. Finney, Elder Wm. E. Morris.

Morris and Orange—Ministers T. F. Chambers, Henry K. White, George L. Richmond, Elder N. S. Van Duyne.

Newark—Ministers A. A. Dinsmore, D.D., H. C. Vanderbeek, David R. Frazer, D.D., Robert S. Inglis, A. Edwin Keigwin, Sartell Prentice, Jr., Elders G. H. Teller, A. L. Runyon George T. Baldwin, Jeremiah M. Cobb, William Rankin, W. H. Vail, M.D.

New Brunswick—Ministers Samuel M. Studdiford, D.D., James W. Rogan, D.D., Samuel McLanahan, William W. Knox, D.D., Amzi L. Armstrong, Elders P. J. Staats, Wm. Elmer, M.D., John Schoonover.

Newton—Ministers Isaac H. Condit, Percy Y. Schelley, Elders Wm. W. Woodward, J. H. Roy.

West Jersey—Ministers R. H. Gage, Luther A. Oates, Wm. V. Louderbough, I. Mench Chambers, George N. Hertzog, Joseph L. Ewing, Elders Thos. W. Synnott, Phœbus W. Lyon.

The roll was called and the following members were found absent without excuse:

Elizabeth—Minister Wm. I. Steans, D.D.

Jersey City—Minister Edwin A. Bulkley, D.D.

Monmouth—Ministers Samuel H. Thompson, D.D., Josiah T. Stevenson, Elders W. G. Conover, A. T. Doremus.

Morris and Orange—Elders Henry C. Dilworth, Enoch T. Caskey, S. L. Young.

Newark—Ministers Isaiah B. Hopwood, D.D., Lewis Lampman, D.D., L. S. Fulmer, Walter B. Greenway, Joseph Hamilton, Elder Wm. R. Ward, M.D.

New Brunswick—Elders Thos. D. Brokaw, Wm. H. Cadwalader, A. F. Stout.

Newton—Minister James W. Shearer.

West Jersey—Ministers A. W. Spooner, D.D., Harvey T. Casselberry, Elder John S. Jessup.

The minutes of to-day's sessions were read and approved.

The Synod adjourned to meet in the First Church, Atlantic City, on Tuesday, October 19th, 1904.

The session closed with prayer and the benediction.

JOHN T. KERR,
Recording Clerk.

WALTER A. BROOKS,
Stated Clerk.

The preceding pages contain a complete and accurate record of the proceedings of the Synod of New Jersey, at its meeting held in Lakewood, October 20th to 22d, 1903.

Attest:- Walter A. Brooks,
Stated Clerk.

Approved in General Assembly
at Buffalo N.Y. 28th May 1904.
Alden J. Steele
Moderator.

Monmouth—Ministers Samuel H. Thompson, D.D., Josiah T. Stevenson, Elders W. G. Conover, A. T. Doremus.

Morris and Orange—Elders Henry C. Dilworth, Enoch T. Caskey, S. L. Young.

Newark—Ministers Isaiah B. Hopwood, D.D., Lewis Lampman, D.D., L. S. Fulmer, Walter B. Greenway, Joseph Hamilton, Elder Wm. R. Ward, M.D.

New Brunswick—Elders Thos. D. Brokaw, Wm. H. Cadwalader, A. F. Stout.

Newton—Minister James W. Shearer.

West Jersey—Ministers A. W. Spooner, D.D., Harvey T. Casselberry, Elder John S. Jessup.

Approved in General Assembly
at Buffalo N.Y. 28th May 1904.

J. Addison Henry
Moderator.

APPENDIX.

I.—NARRATIVE OF THE STATE OF RELIGION IN THE SYNOD OF NEW JERSEY, FOR THE YEAR ENDING OCTOBER 21st, 1903.

The religious life of our churches in the Synod of New Jersey has been normal in expression, faithful in service and clean in social relations. There has not been manifested a Synodical unusual interest, but all evidences point to the continued existence of a good spiritual condition, while in a number of individual churches there has been an unusual interest, with consequent increase in numbers and effectiveness. No internal disorders of a distracting character have been reported from any of the Presbyteries, and the record of the ministry has been generally clean and wholesome before the world. This good record extends to Corisco, where, according to the narrative of that Presbytery, none of the faithful native pastors have "even been rebuked."

In the sphere of duty there is more to be presented than in the sphere of piety, for duty is manifested in outward activities, easily noted and reported. The reports show that the attendance at the Sunday morning service is good, and in one case, cited by the narrative of Monmouth Presbytery, reaches the high mark of 160 per cent. of the membership. The evening service, in the majority of the churches, is much less faithfully attended, though many churches report evening congregations to be as large or larger than those of the morning. Duty with respect to the mid-week services would seem to be not so faithfully observed. The attendance upon prayer-meeting is reported to be "lamentably small" or "deplorably small." In one Presbytery the attendance ranges from fifteen in the smaller to seventy-five in the larger churches. Another Presbytery accounts for a similar laxity in the fact of its proximity to "the strenuous life of our greatest city."

Many Sunday-schools have defaulted in the duty of teaching the catechism, and one Presbytery notes "the passing of the Shorter Catechism," questioning as to "what other form of doctrinal instruction has been found to take its place." Ministers have not failed to urge the spiritual necessity of family worship, but the doubt is openly expressed in several of the narratives as to whether this good advice is much heeded. Baptized members of the Church are instructed, when they reach the years of discretion, that it is their duty and privilege to come to the Lord's table. With regard to presenting children to be baptized, the reports indicate that this duty is fairly well observed, though one Presbytery complains that out of possibly 1,620 families only 151 presented children to receive this sacrament. That this pro-

portion is noticeably small may be seen from a comparison with a church in the Jersey City Presbytery, where out of a membership of ninety-five there were presented fifty-five infants to receive baptism.

The duty of setting apart the special Sabbaths enjoined by the General Assembly is cheerfully observed by most of our churches, though with much latitude of choice and more abridgement of the schedule.

In the field of service our Synod has shown itself active and well equipped for defensive and aggressive work. The churches generally are well organized, and hold, with but a few exceptions, morning and evening services. Wherever one of these is omitted the reason is found not in any evasion of duty, but in local conditions. Several churches have no Sunday-schools because, presumably, of the scarcity of children, or the close proximity of some union or other school which provides accommodation for the neighborhood.

The societies of women, organized in the various churches for missionary and benevolent work, are numerous and efficient. Were it not for their zeal and consecrated efforts, many of our churches would make a poor showing, both in general finances and in missionary gifts. There are not a great many societies for men in the Synod, but here and there a church is happy in a club or an Andrew and Philip society. Young people's societies are quite numerous, and are usually senior or junior societies of Christian Endeavor, doing good service in the churches.

Missionary and benevolent service has been pronounced, with some advances in giving, but including contributions for all causes except congregational expenses, there has been a decrease in gifts amounting to a sum exceeding eighteen thousand dollars. For congregational expenses the churches last year contributed over four thousand dollars less than in the previous year. For two objects only, namely, for Foreign Missions and for the Board of Aid for Colleges, was there an increase in giving over that of the year preceding.

Synodical growth, numerically, has not been very great during the past year. One church, six ministers, forty-two elders, five deacons, five local evangelists and three hundred and seventy-eight new members is the extent of the increase, while three hundred and forty-four is the recorded decrease in the membership of the Sunday-schools.

Two Presbyteries show an actual decrease in membership below that of last year, and their falling off is largely responsible for the reduction of the increase to a point far below the net increase of last year, which was six hundred and sixty-nine. In one of these Presbyteries the loss was caused by that popular modern practice called "cleaning house," or "pruning the roll." Two churches placed 292 names on the reserve list, and the total number thus disposed of amounted to 739, more than were received on confession of faith. It should be said, however, that these two churches were without pastors for some time, and the pruning was unusually severe.

Other Presbyteries have been almost equally as active in this work, and the total number of members put upon the absentee list throughout

the Synod was 2,416. The total for the whole Presbyterian Church in the United States was 47,654, an increase of 11,701 over the previous year. Here is a terrible leakage, and we cannot but wonder what becomes of all these absentees. Is there not something wrong in our methods when so many stray away and are lost sight of completely? But we must not overlook the fact that individual churches have had great blessings in large increases to their membership.

The conclusion of the whole matter is this: we have increased in growth only to the extent of 378 members, a poor showing for so great a Synod; we have fallen behind over $20,000 in giving, an inexcusable retrogression in such prosperous times, and we have lost 344 Sunday scholars instead of gaining 3,444, as of right we should have done.

We have still our Leader, and He has never forsaken us in any period of our history. More conscious and studied adherence to Him is the need of the times. Let us work hard, and see what another year will bring forth.

JOSEPH F. FOLSOM,
Chairman.

II.—NECROLOGICAL REPORT.

Presbytery of Corisco.

REV. ETIYANI YA NYENJE.

Was born a hundred miles north of Corisco, about the year 1843. Brought to Corisco by the Rev. W. H. Clark upon his return from a boat journey to the mainland in 1863, he united at once with the Corisco Church. Simultaneously with his conversion he was seized with a strong desire for an education. He became a pupil in Mr. Clark's school at Alongo, where he first showed that marked characteristic, humility, which clung to him till his death. In time he was sent to his own tribe as a Bible reader, under Dr. Nassau's superintendency, in company with his young Christian wife, who had been attending Mrs. Nassau's school. This wife, Nabita, died a few years later, and Etiyani married Aka, a young girl whom he himself had placed in Mrs. Nassau's school.

In 1875 he entered his name with the Presbytery as a candidate for the ministry. He was subsequently licensed, and, less because of his knowledge and preaching ability than on account of his fidelity, he was made stated supply of the Bata Church. He was ordained in 1887, and remained with the Bata Church until death removed him. His calm self-control and intrepid adherence to right made him a pastor of great influence. He died in July, 1903.

REV. CHARLES W. MC CLEARY

Was born near Crawfordsville, Ia., on November 22d, 1867. After leaving the public schools he attended the academy in Washington, Ia. He graduated from Parsons College, Ia., in 1892, and Princeton Seminary in 1895. He was ordained to the Gospel ministry by the Presbytery of Iowa City, on May 8th, 1895. Having asked to be sent to the foreign field, he was appointed to the West African Mission of the Presbyterian Church. Upon reaching Africa, Mr. McCleary was assigned to the station of Elat, 150 miles inland. His audiences were usually 500 to 600 eager listeners. He made frequent journeys into the untrodden jungle, carrying the Gospel message to many thousands of those who never before had heard the name of Jesus. Six years of faithful, unceasing labor left him broken in health. He then returned to America, reaching his father's home in Crawfordsville, Ia., in November, 1901. On October 1st, 1902, he was married to Miss Myrtle E. Kirby, of Fairfield, Ia. His years of rest failed to restore his health, since much of his time was taken up with speaking in the interest of the work and in translating portions of the Scripture into the Bulu language. On December 30th, 1902, he and his wife started on their long journey to Africa, reaching Elat on the 4th of March, 1903.

. Shortly after his return he had a slight attack of fever. But he recovered and was able to labor for about three months after his return, when he was taken violently ill. This illness, which lasted for twelve days, was destined to prove fatal. Informed by the doctor that he would not recover, he said: "Well, I am sorry, for I wanted to do so much more for these people. But, thank God, I am not afraid to die."

His tired body sleeps under a great tree in a secluded spot in that land for which he gave his life. But he lives to-day as never before.

Presbytery of Elizabeth.

REV. CHARLES SYDNEY CONVERSE

Was born in Philadelphia in 1847. He came of a family of ministers and religious editors. His father, the Rev. Amasa Converse, D.D., began his editorial career in Virginia in 1827, and continued in that line of service for upwards of forty-five years in Richmond, Philadelphia and Louisville, Kentucky. Four of his sons became ministers and three were at one time or another connected with their father's paper, *The Christian Observer,* the strongest and most influential religious organ of the South. Charles Sydney was the youngest child. He was a cousin of Mr. John H. Converse, of Philadelphia, whom all Presbyterians love for his conspicuous consecration.

Mr. Converse united with the Presbyterian Church when only ten years of age and witnessed to the genuineness of childhood conversion throughout his school-boy and student days and to the hour of his death. During the Civil War he ran the blockades and served on the Southern Home Guards. He attended Hampden-Sidney College of Virginia, graduated from Princeton in 1868, studied and practiced law for five years in Richmond, spent one year at Union Theological Seminary, Virginia, and two years at Princeton Theological Seminary, from which institution he graduated in 1876, with Professor B. B. Warfield and Dr. George T. Purves. He was ordained by the Presbytery of New Brunswick, May, 1876, and installed pastor of the United First Church of Amwell, near Ringoes, N. J., where he served for five years. He then went West under an appointment by the Board of Home Missions, and did pioneer work for another five years in Rawlins, Wyoming, and Devil's Lake, North Dakota. In October, 1886, he became stated supply of the Connecticut Farms Presbyterian Church, at Union, N. J. On March 12th, 1887, he was called to the pastorate, and May 4th of the same year was installed. For thirteen years, and until failing health necessitated a rest, he labored faithfully for this people. In 1899 he sought restoration at Clifton Springs, N. Y., but, failing to find it, resigned his pastorate February 10th, 1900. He died at Clifton Springs, June 29th, 1903, and was buried July 2d, from the church where he had served so long and where he was loved so tenderly.

He married Miss Charity A. Bird, a member of his first church, who survives him.

Mr. Converse was a brilliant scholar, a recognized theologian, and a consecrated and sympathetic Christian gentleman.

REV. ROBERT STREET

Was born at Germantown, Pennsylvania, June 12th, 1806. After two years spent at Williams College, he entered Princeton Theological Seminary in 1832, where he studied for two years. He was ordained by the Presbytery of Elizabeth July 21st, 1835, and installed pastor of the Connecticut Farms Church, which he served for fifty-one years. He retired in 1886, and erected a small house at Roselle Park. He had lived in his new home scarcely a year when his wife died, but God had been good in giving to him one of the most devoted of daughters, Miss Mary Goble Street, whose devotion and sacrifice were the remark of all who knew her.

The circumstances of his death were tragic to a degree, for his house took fire from a lamp, and, despite the heroic efforts of his daughter, who almost lost her own life in the vain endeavor to rescue her father, he perished in the flames.

Throughout his life Mr. Street was a new incarnation of the gospel of love and gentleness.

Presbytery of Morris and Orange.

REV. JOSEPH PARZIALE

Was an evangelist, concerning whom your Committee have been unable to find any data, beyond the bare facts that he was ordained June 29th, 1899, and died of pulmonary trouble at the Orange Memorial Hospital, January 14th, 1903, aged about thirty-nine. He had been connected with the Presbytery of Morris and Orange four years.

Newark.

REV. AARON ROBERT WOLFE

Was born in that charming New Jersey town of Mendham, September 6th, 1821, where, under the influence of an earnest Christian mother, his spiritual life developed at an early age. By birth he was a genuine American, his ancestors having settled in this country about the middle of the seventeenth century. Many of these ancestors were active participants in the Revolutionary War.

He graduated from Williams College in 1844 and from Union Theological Seminary in 1847. He was licensed by the Presbytery of New York in 1853. With the exception of a brief pastorate in Florida and New Jersey, his entire life was given to the cause of Christian education. In this capacity he served in Tallehassee, Florida; Springer

Institute, New York City, and Hillside Seminary for Young Ladies, Montclair. As a teacher he has left an indelible impression upon the world, for many of the noblest women in this land owe their strong Christian character, under God, to their teacher, Mr. Wolfe. He had been for many years a member of the Presybtery of Newark, but more than eighteen years since he retired from active service. Added to all this, Mr. Wolfe was a hymn writer of no ordinary ability. Most of his hymns appear to have been transcriptions of his own religious experience, and as such they have come to be exceedingly precious to believers. One of these hymns we often sing in connection with the Lord's Supper:

> "A parting hymn we sing, around Thy table, Lord,
> Again our grateful tribute bring, our solemn vows record."

Mr. Wolfe entered into rest October 6th, 1902.

REV. V. LE ROY LOCKWOOD, D.D.,

Was born in Rochester, N. Y., December 12th, 1825, of Christian parents. His first religious experience dates back to when he was but eight years of age, and in speaking of this experience Dr. Lockwood has stated, "If I had only been encouraged by the pastor and elders, I would have connected myself with the church at that time."

When only five years of age his parents moved to Cleveland, Ohio, where, in 1840, he made his profession of faith in the old stone First Presbyterian Church. Dr. Lockwood graduated from Knox College in 1850, and from Union Theological Seminary, New York, in 1853. His first charge was at Gainesville, Ill., where he was ordained in 1854. In 1859 he accepted a call to the Second Presbyterian Church of Rahway, N. J., where he remained until 1864, when paralysis compelled his retirement. For two years he did not preach, but subsequently he re-entered the pastorate and served consecutively at Durham, N. Y.; New York Mills, N. Y.; Hillside and Ann Arbor, Mich. Being threatened again with a recurrence of paralysis, he abandoned the pastorate altogether and removed to Bloomfield, connecting himself with the Presbytery of Newark.

Dr. Lockwood married Miss Mary Elizabeth Eversley, of New York City. He had four children, two sons and two daughters, three of whom survive him.

The degree of Doctor of Divinity was conferred upon him by Hillsdale College, Michigan, in 1877. Dr. Lockwood was very active during the anti-slavery struggle, and during his whole ministry he espoused the cause of temperance and did valiant service in that direction. As a preacher he was a conspicuous success. Revivals and large accessions cheered his heart in every church to which he went. Although a man of genuine charity and large sympathy, he had strong opinions and stated them without fear or favor. And thus he lived, achieved and waited patiently until death claimed him at the ripe age of seventy-seven.

REV. CHARLES T. HALEY, D.D.,

Was born in New York City in 1833, where as a child and youth he attended the West Presbyterian Church. While yet a young man his family removed to Elizabeth, where, under the tuition of Rev. Dr. David H. Pierson, he prepared for Princeton, from which institution he graduated in the class of 1854. Feeling called to enter the ministry, he matriculated at Union Theological Seminary, graduated in 1857, and became stated supply of the Lyons Farms Presbyterian Church. With the year 1860 came the great opportunity of Dr. Haley's life, for it was in that year that he was invited to the pulpit of the Roseville Avenue Presbyterian Church, Newark, N. J. He accepted the call, and was ordained and installed October 31st, 1860. At the time of his induction into office the congregation was worshiping in a modest frame structure, which stood upon the site of the present commodious edifice. But it was not long before Dr. Haley set himself to the task of raising the necessary funds for the erection of a more suitable building. To say that he succeeded is hardly necessary, for Dr. Haley always succeeded. With the assistance of $6,000, which he raised among the down-town churches, the new building was completed in 1868. Increased attendance, however, necessitated the enlarging of the church in 1875. As pastor of this important parish Dr. Haley labored on for forty-three years, until he was called from this his first and only pastorate on earth to serve before the Throne of God. The newspapers announced that he died, but to some of his co-Presbyters it seemed that he was translated.

Dr. Haley never married, but his life was sweetened by the constant fellowship of a most devoted sister, Miss Anna Haley, who survives him. He received his degree of Doctor of Divinity from Centre College, Kentucky.

As we recall his life we observe in Dr. Haley certain characteristics which contributed to his ecclesiastical success and longevity. In the first place, he was an expanionist. He had caught the spirit of the early Apostolic Church, and was always watching for some new vantage point upon which to erect a Gospel battery. To him mainly and to the loyal congregation which stood behind him is due much of the credit for the establishment of the Fifth Avenue, Memorial, and Munn Avenue Presbyterian Churches; indeed, almost the last act of his life was the organization and location of the West Presbyterian Church. More than this, he extended his influence and help into the far West, where, throughout his entire life, churches were established and sustained by his personal contributions.

In the second place, he was an exceedingly methodical man, to which fact we are indebted for the following interesting figures relative to his long ministry: Dr. Haley preached more than 4,000 sermons, received 1,600 members into church fellowship, and was instrumental in raising more than $600,000 for the extension of the Kingdom.

In the third place, Dr. Haley was an indefatigable pastor. He was a

striking illustration of what the venerable Dr. Cuyler calls "The Gospel in shoes."

But it was as a Presbyter that his brethren knew him best, and to know him was to admire and love him. A conservative by nature, he did not take very kindly to some of the modern thought and method, and he never hesitated to declare his position. At the same time he had the utmost sympathy for those of different views. In his intense earnestness in contending for what he considered to be the "Faith once delivered unto the saints," he was ever a gentleman and a Christian.

Dr. Haley was a Trustee of the Presbyterian Board of Church Erection and a Director in Princeton Theological Seminary. He closed his ministry and his life March 13th, 1903.

Presbytery of West Jersey.

REV. JOHN EWING, D.D.,

Was born at Walker's Mills, Pa., October 8th, 1834. His ancestors were among the original settlers of that region. In his boyhood he attended Dunlap's Creek Academy, Merrittstown, Pa. He graduated from Jefferson College, Pennsylvania, in the class of 1858. For a time after he graduated he engaged in teaching at Morelands, Ohio. Feeling called to the ministry he entered Western Theological Seminary, Allegheny, Pa., from which institution he graduated. He was licensed and ordained June 1st, 1862, by the Presbytery of Ohio (now the Presbytery of Pittsburg). From August, 1861, to April, 1863, he supplied the church at Fairview, Pa. In May, 1863, he became pastor of the Trinity Presbyterian Church, Kensington, Philadelphia. His subsequent pastorates were the First Presbyterian Church, Clinton, N. J., where he was installed in 1869 and with which church he remained for fourteen years; the Presbyterian Church of Plymouth, Pa., and Pittsgrove Presbyterian Church, Darestown, N. J. His last was his longest pastorate, for he ministered at Darestown sixteen years. On November 14th, 1901, he severed his connection with the Daretown Church on account of failing health and moved to Camden, N. J., where he found pleasant employment in preaching at Laurel Springs, the St. Paul's Church being the outcome of these labors.

Dr. Ewing never married. He received his degree of Doctor of Divinity from New Windsor College in 1882. Dr. Ewing was a man of kindly and genial disposition, and a strong preacher of the sound Gospel in which he thoroughly believed and for which he made no apology. In addition to his pastoral duties, he was ever ready to help in the cause of missions and temperance. In the afterglow of a long and busy day he fell asleep July 2d, 1903, at Camden, N. J.

REV. EDWIN FREMONT GALLAGHER

Was born January 26th, 1856, at Allegheny, Pa., of pioneer American ancestry. He was converted early in life, and united with the M. E.

Church at Allegheny at the age of eighteen. During the years of his early manhood he was engaged in business and in Y. M. C. A. work. He was married April 29th, 1880, to Miss Ida P. White, whose father, Mr. John A. White, was for fifty years a member of the First Presbyterian Church of Allegheny.

Mr. Gallagher was fitted for college at Wakeham Preparatory School, and was graduated from the Western University in 1876. He entered Western Theological Seminary in 1889 and was graduated in 1892. While in the seminary he was in charge of the School Street Mission in Allegheny.

Upon graduation, Mr. Gallagher was ordained by the Presbytery of Pittsburg, and installed pastor of the church at Oakmont, Pa., in June, 1892, where he served until May, 1894. In July of that year he was installed over the Presbyterian Church at Bellevue, Pa., which charge he resigned in September, 1900, on account of broken health. Thence he removed to the Presbytery and city of Philadelphia, where he was under medical treatment. Recovering a measure of strength, he accepted a call to our church at Cape May, N. J., where he was installed by the Presbytery of West Jersey, November 21st, 1901, and remained pastor until his death, August 27th, 1903, in a hospital at Philadelphia.

Mr. Gallagher was from early youth an active Christian worker. He was elected superintendent of a Sunday-school at the age of nineteen. He was a close Bible student and an ardent teacher. His gifts in pulpit work were large. Under his pastorates the churches were built up. His whole life was an example of consecrated service, and in his death he only seemed to step into the realization of life-long hopes and longings. His widow, and two daughters, Mabel, aged twenty-one, and Ruth, aged sixteen, survive him.

A. EDWIN KEIGWIN,
Chairman.

III.—REPORT OF THE PERMANENT COMMITTEE ON SYNODICAL HOME MISSIONS.

FATHERS AND BRETHREN:

As the members of your Permanent Committee on Synodical Home Missions come to present this, their Seventeenth Annual Report, the cry which is in their hearts and on their lips is, *"Who is sufficient for these things?"* Never, during all the years in which we have been identified with this work, has the task to which God calls us loomed up before us in such colossal proportions; and there has been a slight falling off in our receipts during the past year which has made some of us question whether, perchance, the interest of any was beginning to flag.

But, before we look out upon the future, with its gigantic and perplexing problems, let us, with gratitude to God for His goodness, review the past.

Our State is divided, as you know, into eight sections or Presbyteries. Each Presbytery has its own Synodical Home Mission Committee, which looks after the work within its own bounds. The chairmen of these Presbyterial Committees are, *ex-officio,* members of Synod's Committee. The Presbyterial Committee, through its chairman, reports to Synod's Committee; and Synod's Committee, through its chairman, is now reporting to you.

And what has been the record of the past year? Let us call the names of the Presbyteries, one by one, beginning at the bottom of the map and moving north.

West Jersey.

This Presbytery rejoices to report that, during the year, *two* new churches have been added to its roll. The first of these is the Woodland Avenue Church, Camden, formerly known as "Calvary Chapel." It is located in the extreme southern part of the city, where there is, at present, a large increase in the population, owing to the close proximity of the plant of the New York Shipbuilding Company, and where, therefore, there is every reasonable prospect of steady and substantial growth. The second church organized within this Presbytery is an entirely new venture at Collingswood, a rapidly growing suburb of Camden. Here a church of forty members was formed, out of persons who, for the most part, had built and were owning their own homes and who are already taking steps toward the erection of a church building. Of this enterprise, the Chairman of the Committee of the Presbytery affirms: "I have no hesitancy in saying that it is the most promising beginning for a church that I have ever seen." The Presbytery of West Jersey has also reorganized its Liberty Park Church in Camden, making it an English-speaking church, whereas formerly it had been supported as a German enterprise. This step was made necessary by the falling away of the German element and the coming

into the community of a large number of English-speaking people. It is believed that the change will be found to be for the advancement of the cause of Christ. The Presbytery further rejoices in the fact that its Audubon Church has received a deed for the chapel in which it has been worshiping for several years. This chapel, which had been erected as a memorial chapel, was owned by the family which erected it and which desired to keep possession of it until the success of the enterprise should be assuered. Having become convinced of this success, they have now transferred the property to the trustees of the church, thus giving to this people one of the most attractice chapel buildings in the Presbytery. And the Audubon Church has given expression to its gratitude for the gift by erecting a manse for its pastor. The Presbytery of West Jersey is also carrying on work for the Italians within its own bounds—at Hammonton, where it has an organized church and a resident worker; at Vineland, where the work has just been begun, but where it is soon to be enlarged; and in the lower part of Atlantic City, where one of Presbytery's mission churches is maintaining a night school, a sewing school and occasional preaching services for these needy foreigners. And all this work for the Italians, for which more than one thousand dollars were expended last year, was done without aid by so much as a penny from Synod's fund. West Jersey has also been able to reduce the aid given to its aid-receiving churches to the extent of about two hundred dollars, thus making it possible to carry on its new work at Collingswood without asking for a larger appropriation from Synod. And it rejoices in the fact that all of its churches are regularly supplied with preaching services, and that, with few exceptions, all have resident ministers.

Now, Fathers and Brethren, we submit that this is a good report from this southernmost section of our State. All hail to the Presbyterians of West Jersey. Though your committee does not see why the name of the Presbytery should not be changed to *South* Jersey.

North of the Presbytery of West Jersey, and reaching from the Delaware to the Atlantic, with a coast line extending from South Amboy and Sandy Hook to Beach Haven and Little Egg Harbor light, is the Presbytery of

Monmouth,

The Presbytery within the bounds of which we are now meeting. What is its report? It is, for the most part, we are told, a rural Presbytery, where the conditions remain the same from year to year, and to which the outflow of thousands from New York and Philadelphia and the influx of other thousands from across the sea do not, apparently, reach, at least as yet, or with any very appreciable force. As illustrating the slow growth of the population in this portion of our State, our attention is called to the fact that only two churches have been organized by the Presbytery in the last twelve years, and that both of these, one after nine years' existence and the other after three, are still Home Mission Churches, with considerably

less than a hundred members each. The mission work in this Presbytery is largely, therefore, the maintaining and forwarding of that which has already been established, in which work the Presbytery is able to report a number of encouraging facts. For one thing, no less than seven of its aid-receiving churches have reduced the amount of their application for aid for next year, and two give early promise of self-support. Again, all of its aid-receiving churches have advanced to the position where they are able, with the aid of Synod's fund, assisted, in some cases, by a judicious grouping of churches, to command the services of a settled pastor, which we know to be helpful to the stability of the work. In material things, also, there has been progress. Delanco has succeeded in canceling the debt on its manse, and has begun to accumulate funds for the erection of a new church building. South Amboy and Keyport are also well along in the task of extinguishing their manse debts, and are about to make final payments upon the same. Toms River, besides making extensive repairs upon its church building, has completed and paid for a new building, adjoining its church, for the accommodation of its Sunday-school. While South River has substantially reduced its church debt.

Several of the churches of this Presbytery, too, as, for example, Atlantic Highlands and Toms River, have aided in caring for the poor who have been brought to their vicinity from New York and other places for a brief summer outing. Still other chrches, as, for example, Barnegat, Tuckerton and Long Branch, have carried on occasional religious services for the men at the life-saving stations along the coast. Still others, as for example, Shrewsbury, Hightstown and Lakewood, have lent moral and financial aid to union Sunday-schools in their neighborhood. While of the two hundred and fifty-seven persons who have been added to the churches of this Presbytery on confession of their faith during the past year, fifty-five were added to its Home Mission Churches.

It will, therefore, be seen that in this rural Presbytery, in which there is not as yet a single large city, the churches, though for the most part numerically small, are endeavoring to strengthen themselves in their respective localities. And it is confidently hoped that when, in the perhaps not distant future, this sparsely settled portion of our State shall be filled up, there will be found there churches wisely planted, debt-free, well equipped and eager to do the larger work to which God will then call them. And who will say that that will not be a work to which the Master will not say, "*Well done*"?

Nor should it be overlooked that there is already one corner of this Presbytery which has felt, to some extent, the incoming tide of foreign immigration. In the region about South Amboy, Sayreville and South River, where there are extensive coal and brick yards and other industries, there are even now some thousands of foreigners of various nationalities. The Germans were the first comers, and the German churches at Sayreville and South River provide well for these. But now the later comers are chiefly Hungarians and Poles, difficult to

reach, impossible to reach at once. But stated religious services are being held in the German Presbyterian Church at South River for the Hungarians, while the faithful German pastor at Sayreville is very diligent in distributing tracts in a half-dozen different languages among the non-English speaking populations of his vicinity.

And one thing more concerning this Presbytery of Monmouth. We must not forget to thank God that when, in His providence, it seemed necessary, last year, for Dr. Dashiell, who had been identified with this work from the beginning, to lay down the laboring oar, that oar, by the request of the Presbytery, was taken up by the Rev. William P. Finney, of Moorestown, who has already proven himself to be the right man in the right place for this most difficult task. Indeed, we are confident that, under his wise and efficient guidance, the Presbytery is to be led into an era of aggressive and successful work which, with God's blessing, is to make even "the region of the pines" "to bud and blossom as the rose."

But north of the Presbytery of Monmouth is the triangular Presbytery of

New Brunswick,

A Presbytery the base of whose triangle runs for more than forty miles along the Delaware, while its apex, falling upon the headwaters of Raritan Bay, almost touches the ocean, and in which Presbytery are Princeton and Rutgers and the Capital of our State. What is the record of *New Brunswick?* It is, as you would imagine, the record of well-organized, energetic and successful work.

The Presbytery has six missions which it is aiding. Beginning at Trenton, there is, first, the Walnut Avenue Church, which rejoices in a slow but steady growth. The shifting character of the people in its vicinity, the scarcity of houses, the relatively small proportion of Presbyterians coming into the neighborhood, and the financial limitations of those who come, have hindered its development; but there is reason to expect a large and rapid growth in that part of the city in the near future. This church, in addition to the aid which it receives from Synod's fund, is helped by some of the other Presbyterian churches of Trenton to the amount of about $300 annually. Then, north of Trenton, on the Delaware, is Titusville—a church which, under a resourceful and energetic pastor, despite a steady depletion in population which caused the removal from its roll last year of one-tenth of its numerical strength, is still maintaining a vigorous life, keeping up its pastor's salary, while yet voluntarily surrendering a portion of the aid which it had been accustomed to receive from Synod's fund, developing its benevolences and adding, last year, eight to its membership on confession of their faith. Still farther north, on the Delaware, is Stockton, where the few accessions to membership have been more than offset by deaths and removals; where the church is growing weaker financially and has recently become vacant through the resignation of its pastor, who for fourteen years had served it most gener-

ously and acceptably; but yet, where the Sunday-school is exhibiting growth and the members of the church are faithful and devoted. Then, at Princeton, is the Witherspoon Street Colored Church, which last year received eighteen on confession of their faith; which has thoroughly renovated its sanctuary at a considerable cost; which has faithfully met its pastor's salary, and in which the attendance and spiritual interest of the congregation have greatly improved. Back, once more, to Trenton, we find the Presbytery engaged in labors for the Italians, having a fully organized Italian church with some thirty-five enrolled members; a church which holds two preaching services each Lord's day with an average attendance of sixty-five, and a week-night service with an average attendance of twenty-five; where, three nights in the week, the pastor conducts a night school for instruction in English with an average attendance of thirty-five; and where, for a time, the pastor has edited, set up, printed and circulated a small weekly paper in the Italian language. This church, which is still under the care of Presbytery, needs better accommodations, and a movement has been started to secure them. The church is also aided by some of the Presbyterian churches of Trenton to the amount of about $400 annually. From Trenton, also, the Italian minister of this church has reached out to Bound Brook, Princeton and other places, with encouraging results. And there is a growing conviction that the time has come to give to this faithful worker a lay assistant.

Then, recently, New Brunswick Presbytery has entered upon an entirely new venture—a work for the Magyars in the city of New Brunswick. It came to the attention of Presbytery that in this city were a number of these, Protestants and Presbyterians, who desired religious privileges. Consequently, Mr. Paul Hamborszky, a junior in Princeton Theological Seminary, and the son of our faithful Hungarian worker in the Lackawanna Presbytery, was asked to visit this field and to report results. Led by information thus obtained, the Committee on Synodical Home Missions in this Presbytery engaged Mr. Hamborszky to carry on services every two weeks until May 1st, and then to spend the summer in New Brunswick, holding services every Sunday. As a result, Mr. Hamborszky, at the April meeting of Presbytery, presented the names of 160 persons who desired to unite in forming a Presbyterian Magyar Church in New Brunswick. The petition having been carefully considered, the whole matter was placed by Presbytery in the hands of its Committee on Synodical Home Missions, with power. This committee subsequently decided to go forward with a provisional organization, which was effected on July 5th, 1903, when, in connection with a visit of the Rev. Géza Kacziány, of Youngstown, Ohio, 128 persons were enrolled upon profession of their faith. Since that time twenty-seven more persons have been enrolled, making a total membership of 155. The services are held at present in an outlying chapel of the First Presbyterian Church, which is granted to the congregation free of rent. One hundred dollars have already been raised and paid by the congregation toward a church building of their

own. The committee has invited the Rev. Dr. Géza Kacziány to take charge of the work, which he has signified his willingness to do under certain conditions. And the whole movement has taken on much larger proportions than were at first imagined, of which enlargement we will have more to say as we proceed.

Surely the Presbytery of New Brunswick has great reason to rejoice that God has thus remembered and rewarded the labors of its people as they have pressed on for the conquest of this section of the State for Christ.

Then north of New Brunswick Presbytery is the Presbytery of

Elizabeth,

A parallelogram in shape, extending from Newark Bay and Staten Island Sound, almost three-fourths of the distance across the State, with an average width of from twelve to fifteen miles.

This Presbytery, rejoicing that three of the churches which it aided a year ago have had no occasion to ask for aid during the past year, has, at the same time, aided, during the past year, eight different fields.

First comes the little church of Clarksville, at Glen Gardner, up in the mountains, on the extreme western edge of the Presbytery, a church which has seen better days, and is to see better days in the not very distant future, but where, just at the present, the faithful few are simply holding on. Then there is Cokesbury, a church recently organized as an offshoot from the church at Lower Valley, and which is now very acceptably ministered unto by a pastor who serves also the church at Fairmount, in the Presbytery of Morris and Orange. Then, next, comes Garwood, on the Central Railroad of New Jersey, between Cranford and Westfield, a rapidly growing manufacturing town, where a mission, established by the Cranford Church, has grown into a chapel, and in connection with which the sum of $600 has practically been raised for the purchase of a plot of ground upon which to erect a church. Then comes the Bethany Chapel in Elizabeth, a child of the Third Presbyterian Church of that city. In which chapel, with the help also of the Second Church of that city, a settled pastor is maintained at a salary of a thousand dollars, and where the outlook is decidedly encouraging. And in the same city is the Siloam Colored Church, which has seldom, if ever, been in as flourishing a condition as it is now.

Then, at Rahway, this Presbytery has a church for the Germans, which rejoices in the recent installation of a new pastor. At Keasbey, on the Raritan, it maintains a Sunday-school, with an average attendance of forty-five, for children, most of whose parents cannot speak a word of English. At Perth Amboy, since the first of August, 1903, it has enrolled 302 Magyars, who are seeking Presbyterian Church organization. It has also placed under the care of its Synodical Home Mission Committee a former Catholic priest from Buda Pesth, who is seeking to fit himself to become an evangelist to his Hungarian countrymen. While the Presbytery is also watching, with no little

interest, as the Crome Steel Company, which has just completed the erection of a large manufacturing plant in the immediate vicinity of Carteret, one of the recent Home Mission Churches of this Presbytery on the shores of Staten Island Sound,, is now in process of erecting for its employees fifty two-story, brick, double houses, of which more than half are already finished.

Nor is this all the Home Mission work which this Presbytery of Elizabeth is doing, though this is all which comes directly under the care of this Committee. In addition, there is hardly a church in the Presbytery which is not, at some neighboring school-house or chapel or other outlying locality, maintaining or lending support to some individual or union effort to reach those who, possibly, might not be reached in any other way. Then Basking Ridge is laboring for the Italians in its vicinity, holding weekly services at Bernardsville, in a hall, with an attendance of about fifty; at Basking Ridge, in the chapel of the church, with an attendance of about fifteen, and in the "bunk house," at Millington Stone Crusher, with an attendance of from fifty to eighty. And for this work the Basking Ridge Church is spending about $14 per week.

The Second Church at Rahway has two chapels which it is aiding. Westfield is aiding three, though, in each of these instances, the chapels are classed as *Union* enterprises. Greystone Church, Elizabeth, has under its care the "Good-Will Mission," for which one of its members has recently erected a commodious chapel. The First Church in Elizabeth looks after the "Cross-roads Mission," in that city. The Westminster Church, Elizabeth, fosters the "Hope Chapel," in that city, for which it maintains a resident pastor at a salary of $1,200. While the Crescent Avenue Church, Plainfield, has affiliated with it no less than three chapels, one with sixty-one church members, another with 224 church members and the other with 378 church members, in each of which chapels the parent church maintains a settled pastor, and for all of which, in addition to all that the chapels themselves raised, the parent church gave last year about $6,000. This is confessedly but an imperfect report of the work which is being done in Elizabeth Presbytery, but it is, at least, indicative of the fact that the churches in that Presbytery are not standing all the day idle.

But now north of Elizabeth is the Presbytery of

Morris and Orange,

With its forty-five churches and its 10,631 church members. What has been the record of Morris and Orange during the year? Of course there has been good preaching. They tolerate nothing but that in that portion of the State. And of course the regular services of the churches have been vigorously maintained. They are accustomed to do things that way up there. And of course they have given large sums of money for the spread of the Gospel both at home and abroad. They always do. But how about the mission work within the bounds of this Presbytery? Is there any of it to do? And are the labors of the

churches along this line being crowned with success? Listen. Morris and Orange aided, last year, through Synod's fund, nine fields. Arranged alphabetically, these fields were Berkshire Valley, which associated with itself Mine Hill and Luxemburg, Fairmount, Morris Plains, Mount Olive, Myersville German, Stirling, Vailsburg, Whippany and Wyoming. Of these fields, three, namely, Myersville German, Whippany and Wyoming, have attained self-support during the year. Of the rest, Berkshire Valley announces the celebration, on the eleventh of June last, of its one hundredth anniversary; Fairmount has greatly repaired and beautified its church property; Morris Plains has had accessions at every communion; Mount Olive has received seven on confession of their faith; Stirling is working to secure a parsonage; and Vailsburg has had thirty-four accessions, ten of them on confession of their faith. In addition, Summit has a mission at North Summit, now in its third year, mainly among families engaged in the neighboring silk mills. A lady missionary is employed. For the year ending April 1st, 1903, $1,024 were raised, of which $979 were given by the Summit Church. Boonton has long maintained a chapel at Taylortown, for which it raised last year about $200. Dover owns a chapel in another part of the town, where a Sunday-school is held and where the assistant pastor of the Dover Church carries on a weekly prayer-meeting. Morristown, First, has a chapel at Collinsville, for which, since July 1st, 1903, a man has been employed at a salary of $25 per month. And Morristown, South Street, has a rescue mission in that city, for which it raised last year some $2,000. All of which is but the beginning of what Morris and Orange will do not many days hence.

Then, north of Morris and Orange, in the extreme northwestern corner of the State, is the Presbytery of

Newton.

This is, in several respects, our feeblest Presbytery. It is the Presbytery from which we ask the least for our Synodical Home Mission work and from which we also receive the least. Its apportionment is twenty-two cents per member, while the apportionment next lowest is twenty-six cents per member. And it raised, last year, for this work less than one thousand dollars. Its pastors, too, for the most part, receive small salaries, have limited fields and are compelled to be content as they see their most promising young people go from them into the large cities.

And yet up in those beautiful hills in that magnificent section of our State, our churches, thirty-five in number, are well located, have good church buildings and manses and are doing their work with an heroic fidelity which shall in no wise fail of its reward. Most of the churches, in addition to their church schools, have other schools in neighborhoods ranging from one to six miles from the church. In most of these, preaching services are held, usually in connection with other denominations. There are probably about thirty such outlying Sunday-schools

in various parts of the Presbytery. Then, from Synod's fund, this Presbytery is giving aid to seven different fields—Beattystown, Danville, Lafayette, Mansfield Second, Stanhope, Stillwater and Yellow Frame; and, from a fund in the possession of Presbytery, it is aiding two fields more, namely, McAfee and Ogdensburg Chapel. And from all of these fields the report is that the outlook is encouraging. There are indications, also, that larger needs will arise in this portion of our State in the not very distant future. At Alpha, near Phillipsburg, there are multitudes of Hungarian Magyars already settled, among whom, the report is, that a congregation of 200 church members could immediately be organized. It is thought, too, that the cement works near Stewartsville, upon which the Edison people have already expended vast sums of money, are about to be operated. If so, that will mean the incoming of another large company of foreigners. And they are pouring, these people from across the sea, into the vicinity of Stanhope. It may be that, ere long, we will have to double and even quadruple our appropriation to Newton Presbytery.

Two more Presbyteries remain. The first of these is

Newark,

The Presbytery smallest in area, largest in population and, possibly, greatest in need. As we turn to this Presbytery we encounter at its very threshold its magnificent Church Extension Committee, than which there is no better committee, we believe, in any Presbytery or city within the bounds of our entire Church. It is an incorporated body, having, therefore, a legal existence, which enables it to buy, hold and sell property. It has been in existence at least since the Reunion. And, during the last sixteen years, or, in other words, during the lifetime of our Synodical Home Missions Committee, it has aided in the erection of no less than eleven churches and chapels, all in the city of Newark, namely, Calvary, Third German, Wickliffe, Forest Hill, Sixth, First Italian, Fifth Avenue, Manhattan Park German, Knox Memorial, Hill Temple and Elizabeth Avenue. And it is now aiding in the erection of two more, the West Church and the Clinton Avenue Church. For carrying on this work, while soliciting regular yearly subscriptions from all the churches of Presbytery, the Committee relies, for the most part, just at present, upon an Easter offering. In 1901 this offering, amounting to $5,051, was devoted to extinguishing the debt on the property of the Third German Church. In 1902, when it amounted to $2,691, $2,500 were given to the Knox Memorial Church. In 1903, when the offering reached the sum of $2,686, $2,273 were paid to the new West Church. The Committee is, at the present moment, responsible, principal and interest, for the following mortgage indebtedness: On the First Italian Church, $6,000; on the Sixth Church, $5,000, and on the New Clinton Avenue enterprise, $5,000, making a total of $16,000. It is also, by direction of Presbytery, paying interest on $2,500 for the Knox Church, making an

interest bill each year of $900. And it has a floating indebtedness, on account of the Manhattan Park German Church, of $400. It has also contributed, during the year, $100 to the Verona Church, toward the completion of their new building. The Verona Church, it is said, made a very strong plea before the committee for a larger sum, but the committee felt that with all the obligations upon it, and the pressing demands in other directions, it was impossible to do more. The committee spent, also, last year, $125 in repairing the roof on the First Italian Church building, which it owns.

But glance, just for a moment, at the two new church enterprises which this committee is at present fostering. The first is the West Church, a child of the Roseville Avenue Church. It was started by Dr. Haley, in a region then known as Frog Hollow, and in the garden of a beer saloon, the proprietor agreeing to suspend business while the Sunday-school was in session. Next it was quartered in a room over a stable, and then was housed in the cozy chapel erected by the Roseville Avenue Church and known as the Bruce Street Chapel. Of late, however, it had become apparent that a change of location was imperative if a self-supporting church was to be realized. Hence a new site was selected near the center of the Sixth Ward of the city, in which, according to the census of 1900, there was a population of 17,821. A canvas of the region revealed the fact, further, that less than one-third of the people were Roman Catholics and Jews, leaving at least 11,000 Protestants to be provided for, for whom, in that ward, there were already but three other Protestant churches, capable of accommodating in all not more than 1,800 persons. A lot was accordingly secured at a cost of $5,600, upon which sum the Roseville Avenue Church agreed to pay the interest for a term of years. On June 15th, 1902, the Bruce Street Mission was organized into the West Presbyterian Church with 122 members, which have since been increased to 131. A generous friend of the church has made them a gift of lots, in another part of the city, valued at $5,000. The Roseville Avenue Church proposes to transfer, without cost, the chapel in Bruce street now occupied by the West Church, and agrees, also, to give to the church for its support $1,000 a year for three years. The Easter offering of 1903, amounting to over $2,000, was given to this church. The church itself expects to raise $1,500 during the year. Synod's fund is, for the present, appropriating to it $250. And so the venture has been launched. May God speed it on its way. The second new church which the Committee is now fostering is the Clinton Avenue Church, in the extreme southwestern part of the city. Here a plot of ground, equal to eight city lots and large enough for church, chapel and parsonage, was purchased at a net cost of $7,600, for which, in part payment, the Church Extension Committee gave a mortgage for $5,000. And upon this plot of ground the committee is now in process of erecting a memorial chapel, by means of a gift of $10,000 by an unnamed individual, the corner-stone of the new building having been laid a few days ago. And there are two other fields in other parts of

the city now growing very rapidly, in which, in the judgment of the committee, work should be commenced at once.

Now, Fathers and Brethren, your Committee does not know what you think of such a work as this, but we think that it is splendid. We have heard that the cities of Pittsburg and New York are zealous in advancing their Church Extension work. We know nothing about Pittsburg, but we do know something about New York. And, while we thank God for what New York is doing, we are not ashamed to lay along side of it the work which is being done in Newark. And the only regret, in this connection, which your Committee has, is that, as yet, no way has been discovered whereby this work in Newark, which is preeminently Home Mission work, could be identified with the work of this Committee. Surely a plan ought to be devised whereby, without interfering in the slightest with the members, powers or work of the Church Extension Committee of Newark Presbytery, the results of the labors of that committee might, from year to year, form part of the Synodical Home Mission report to Synod, and in that way go forth to the world to reveal more accurately than is now revealed what New Jersey Presbyterians are doing for their beloved State.

Nor does the work of the Church Extension Committee comprise all that Newark Presbytery is doing in mission work within its own bounds. It is contributing to Synod's funds as well, and drawing also from that fund. Last year, through its Committee on Synodical Home Missions, it aided seven fields, five in the city of Newark and two outside. The fields thus aided in the city were: The Italian, First; Emanuel, German; Manhattan Park, German; Plane Street (colored), and the West Church. And outside of the city the fields aided were Verona and Roseland. From all of these fields encouraging reports have been received. The Italian Church, for example, which occupies a fine stone-front edifice, which cost the Presbytery $18,000, and for which the Presbytery is still paying, has had a year of earnest effort and visible growth. It has recently started two missions, one on Fourteenth avenue, now under the care of the First Church of Newark, and the other on Miller street and Elizabeth avenue, in Newark. And its pastor, Mr. Pesaturo, is zealous in laboring for his countrymen, not only in Newark, but also in other places in that section of the State. The Presbytery has recently, also, ordained its second Italian minister, Mr. Coltorti, concerning whom there are large promises of abundant usefulness, making now three ordained Italian ministers in connection with our Synod.

And though, as it has been well said, the churches of Newark Presbytery are not all of them as strong as they appear, still there is hardly one of them which, in addition to all that has yet been reported, is not specially interested in some weaker church or chapel which is looking to it for help. May God make the Presbytery of Newark strong for the work to which it is so determinately addressing itself.

One Presbytery remains—the Presbytery in the extreme northeastern corner of the State, the Presbytery of

Jersey City,

Concerning which we say that, in it, the work is probably more difficult and perplexing than that in any other Presbytery, not only because in it the incoming foreigners are especially congregating, but also because in it, for various reasons, the churches are not just now as financially able as some to cope with their manifold problems. And yet in few Presbyteries is the work to be done better in hand.

Through Synod's fund, the Presbytery is aiding eleven different fields—Bayonne, Christ; Carlstadt, German; Jersey City, Lafayette; Newfoundland; Passaic, Dundee; Passaic, German; Paterson, Lake View; Ridgewood, First; Rutherford, Kingsland Chapel; West Milford and Woodbridge—and from these fields it gathered into its churches last year 117 persons on confession of their faith. The Dundee Church, Passaic, further, has entered a new chapel. The Lafayette Church, Jersey City, a church of intelligent colored people, rejoices in the occupancy, through an arrangement with the Trustees of Presbytery, who own the property, of the premises once pertaining to the John Knox Church, Jersey City. A new mission has been started at Dundee Lake. And a second colony of Armenians are seeking recognition and assistance.

Nor is this all. West Milford is aiding a union chapel at Macopin. Paterson, First, has the oversight of two missions, one at Albion Place, where there is a property worth $3,000, subject to a mortgage of $1,200, and at Totowa, where premises, belonging to a private owner, are granted free of rent. Paterson, East Side, looks after the new Dundee Lake Mission. Paterson, Westminster, supplies accommodations at a small rental to a company of Armenians, who meet every Lord's day. Passaic, First, cares for the Wallington Chapel, where there is a property, costing $2,000 and free from debt, in which a Sunday-school, a Christian Endeavor Society and a Sunday evening preaching service are maintained. Passaic, German, affords accommodations, at a small rental, to a company of Calvinistic Magyars, who have recently been organized in connection with the German Reformed denomination. Rutherford looks after the interests of the Kingsland Chapel. Jersey City, First, aided the Lafayette Colored Church in that city to the amount of about $400, and contributed also $180 to the Armenian work in West Hoboken. West Hoboken sustains a mission chapel, where prayer meetings are held and a flourishing Sunday-school maintained. It also has the oversight of an important mission for the Armenians, in connection with which an ordained minister is employed and a somewhat complete order of church life and sacraments is maintained. It has, still further, been called upon of late to supply accommodations to a company of Syrians, numbering fifty, the fruit of foreign missions in the Orient. There is a qualified minister in charge of this work and the people are required to meet their own expenses. Hoboken, First,

also maintains a mission school, while Englewood looks after Bethany Chapel for the colored people, supplying the building in which the congregation meets and providing about $400 for the pastor's support. Said we not truly that Jersey City Presbytery had its work well in hand?

This, Fathers and Brethren, is a review, as complete as we have been able to make it, of the Home Mission situation in the State or Synod of New Jersey. This is the work which your Committee has been trying to foster, and these are some of the results of the labors of the past year. Your Committee does not claim that *it* has done all which has here been set before you. It does not claim that it has done all that it ought or could. But you will admit that it has done something, and you will also admit that for what it has done we have abundant reason to thank God.

Now, as to the future. And, in this connection, only a few words. It has, for years, been the joy of your Committee, as it has toiled in this work, to believe that our Synod of New Jersey was leading in a great movement toward Synodical self-support. We have been delighted as, one after the other, ten of our thirty-two Synods have fallen into line. Have you the names of these Synods in mind—the names of the Synods which, with varying degrees of success, are attempting to care for the Home Mission work within their own bounds? Listen: New Jersey, Pennsylvania, New York, Baltimore, Ohio, Indiana, Illinois, Kentucky, Michigan and Wisconsin. And there are deep searchings of heart, we are told, in Iowa and Nebraska as to whether the time had not come for them also to start. Your Committee has felt that just as God in His providence, as we passed the portals of a new century, was opening before us new fields of apportunity and service both at home and abroad, awakening us to new conceptions of the needs of these fields, and inspiring us with new desires to enter and possess these fields, God, by this silent but steady movement toward Synodical self-support, was making more stable and fruitful the base of supplies that, with increasing power, our beloved Church might advance into the *Regions Beyond*. And this, during all the years of its service, has been the motto of your Committee, *New Jersey for Christ that New Jersey may do her part toward the bringing of the world to Christ.*

But just as we were beginning to get hold of the work, as we had thought, beginning to see what we needed to do, and to lay plans for its successful accomplishment, God, in His providence, has so added to the work that we stand, simply dazed, as we think of attempting it. And the cry of our heart and of our life is *"Who, who is sufficient for these things?"*

We are to present for your consideration, after a little, a paper prepared, for the most part, by Mr. McLanahan, of our Committee, and to be read by him, entitled *"A Trumpet Call to New Jersey Presby-*

terians." We do not want now to anticipate the contents of that paper, which we believe will stir your souls as it has stirred ours. It must suffice now to say that, through that paper, you will see that in upon those Synods which are attempting self-support, and upon no one of them more than upon New Jersey, is coming just now an ever-increasing tide of immigration, the whole character of the tide and the place of their settlement having changed in recent years. No longer are these immigrants classed as "desirable," but as "undesirable." And no longer do they move out to the West, but congregate and swarm here in the East. Already the leaders of our Church are sounding the note of alarm. A Committee of the recent General Assembly, especialy appointed to consider the subject, has "directed" the Board of Home Missions to act in the matter. That Board has promptly responded. A conference of representatives from the self-supporting Synods has been called. That conference is to meet in New York City on the 28th of this month. Two of the members of your Committee have been appointed to attend. The whole question, confessedly one of the great questions of the present moment, will be considered, and your prayers should go up that God would direct His servants to right conclusions.

Meanwhile, New Jersey has her work to do, a very large, a very important, a very perplexing work. What shall we do? Your Committee, after praying and pondering upon the subject, make bold to suggest that, to this end, you adopt and help to carry out the following resolutions:

First—(*a*) That Synod having heard, through its Committee on Synodical Home Missions, of the magnificent Home Mission work which is being done in that Presbytery by the Church Extension Committee of Newark Presbytery, extends to that committee and Presbytery its hearty congratulations and bids them God speed in their important work.

(*b*) That, convinced that the work now being done by the Church Extension Committee of Newark Presbytery is pre-eminently mission work for our State which ought to receive, year by year, official recognition in the report of Synod's Committee on Synodical Home Missions, Synod suggests that a conference be held between Newark Presbytery and Synod's Committee on Synodical Home Missions to see whether, without interfering in the slightest with the members, powers or work of the Church Extension Committee of Newark Presbytery, a plan can be devised whereby the results of the labors of that committee may be officially reported each year to Synod's Committee on Synodical Home Missions, to the end that the yearly report of Synod's Committee may more accurately reveal what New Jersey Presbyteries are doing for their beloved State. And

(*c*) That the Stated Clerk of Synod be directed to transmit to Newark Presbytery a copy of this resolution.

Second—That, having listened with interest to the facts, presented by its Committee on Synodical Home Missions, with reference to the large and varied Home Mission work "done in New Jersey directly by the individual churches and Presbyteries which now receives no recognition from Synod," Synod directs its committee to continue its investigations along this line, to the end that its summary may be made as full and as accurate as possible.

Third—That Synod accepts the paper entitled *"A Trumpet Call to New Jersey Presbyterians,"* presented by its Committee on Synodical Home Missions, orders that it be printed at the close of the Report of the Treasurer of this Committee in the Minutes of Synod, and commends it to the prayerful consideration of all its churches and members.

Fourth—That in order to emphasize the change which has taken place in the character of the work of this committee, whereby, in addition to its sustentation features, the work has become a great aggressive missionary movement for the winning of this State for Christ, and in order more fully to make provision for the prosecution of this enlarged work, Synod ordains that the following clause shall be added to "The Plan" under which this committee is now operating, to wit:

"Synod, in addition to the sum which it appropriates to the various Presbyteries and for administration expenses, may also, each year, appropriate to its Committee on Synodical Home Missions such a sum as it may deem wise, which sum the committee is permitted to expend for the advancement of mission work throughout the State, in any way it sees fit, provided always (1) that no money thus appropriated shall be allotted by the committee to any work except by a vote of five members of said committee, and (2) that none of this money shall be expended in any Presbytery without the consent of the Presbytery within whose bounds the work is to be prosecuted. If, at the close of the fiscal year, any of the money thus appropriated by Synod to its Synodical Home Mission Committee shall remain unused, the same shall revert to the Treasurer of this fund."

Fifth—That, out of the unused balance now in the hands of the Treasurer of this fund, Synod appropriates to its Synodical Home Mission Committee for the current fiscal year, according to the new provision of "The Plan" just adopted, the sum of $2,000.

Sixth—That Presbyteries be asked to contribute this year upon the basis of church membership reported in the Minutes of the Assembly for the year 1903, so that as a minimum amount:

From the Presbytery of Elizabeth be asked, at the rate of 30 cents per member, the sum of	$2,889 00
From the Presbytery of Jersey City be asked, at the rate of 26 cents per member, the sum of	2,019 16
From the Presbytery of Monmouth be asked, at the rate of 26 cents per member, the sum of	1,694 94
From the Presbytery of Morris and Orange be asked, at the rate of 30 cents per member, the sum of	3,189 30

From the Presbytery of Newark be asked, at the rate of 27 cents per member, the sum of	$3,343 14
From the Presbytery of New Brunswick be asked, at the rate of 30 cents per member, the sum of	2,754 00
From the Presbytery of Newton be asked, at the rate of 22 cents per member, the sum of	1,247 84
From the Presbytery of West Jersey be asked, at the rate of 26 cents per member, the sum of	2,106 26
Total,	$19,243 64

Seventh—That apportionments be made as follows:

For administration expenses,	$500 00
To the Presbytery of Elizabeth,	1,700 00
" " " " Jersey City,	2,600 00
" " " " Monmouth,	3,800 00
" " " " Morris and Orange,	1,600 00
" " " " Newark,	1,950 00
" " " " New Brunswick,	1,800 00
" " " " Newton,	1,000 00
" " " " West Jersey,	4,000 00
Total,	$18,950 00

Eighth—That in view of the much larger work upon which we are now entering Synod commends this cause to the increasing liberality of churches and individuals.

Ninth—That Synod again calls the attention of its churches to the superlative importance of having the offerings for Synodical Home Missions reach the Treasurer of the Fund as early in the fiscal year as possible, and not later than July.

All of which is respectfully submitted.

EBEN B. COBB,
Chairman.

IV.—TREASURER'S REPORT, HOME MISSIONS.

To the Synod of New Jersey:

I herewith present to you my report as Treasurer of the Synodical Home Mission Funds for the seventeenth fiscal year beginning October 1st, 1902, and ending September 30th, 1903.

The receipts have been as follows:

To balance according to last annual report,		$2,327 53
" contributions from Presbytery of Elizabeth,	$2,895 41	
" " Ralph Voorhees, special, Elizabeth,	500 00	
" " from Presb. of Jersey City,	1,925 10	
" " " " " Monmouth,	1,696 48	
" " " " " Morris & Orange,	3,030 90	
" " " " " Newark,	2,109 75	
" " " " " New Brunswick,	2,553 37	
" " " " " Newton,	959 42	
" " " " " West Jersey,	2,225 13	
" " " " " Corisco,	1 00	
		17,896 56
" interest on balances in bank,		61 00
Total receipts for the year,		$20,285 09

The disbursements to ministers and missionaries have been as follows:

In Presbytery of Elizabeth,	$1,157 50
" " " Jersey City,	2,562 00
" " " Monmouth,	3,877 66
" " " Morris & Orange,	1,387 50
" " " Newark,	1,925 00
" " " New Brunswick,	1,129 75
" " " Newton,	981 72
" " " West Jersey,	3,847 70
For administration expenses,	258 28
	$17,127 11

New work:

Elizabeth,	$100 00	
New Brunswick,	170 50	
West Jersey,	205 00	
		475 50
Total disbursements for the year,		$17,602 61
Balance to be carried to next year's work,		2,682 48
		$20,285 09

The following schedules are annexed to and form a part of this report:

Schedule I. Showing the payments made to aid-receiving churches, the contributions received from congregations, Sabbath-schools, societies and individuals, and the total contributions received from each church.

Schedule II. Showing the total contributions received from the respective Presbyteries.

Schedule III. Showing the amounts which the various Presbyteries were asked to contribute, and the amounts received from them respectively.

Schedule IV. Showing the appropriations to the different Presbyteries, the amounts paid for services during the year, and the unused balances of appropriations which have fallen into the General Fund under the provisions of Article VI, Section 6, of the plan revised October 17th, 1900.

Respectfully submitted,

W. P. STEVENSON,

Dated ROSELLE, N. J., October 10th, 1903. *Treasurer.*

SCHEDULE I.

Showing the payments made to aid-receiving churches, the contributions received from congregations, Sabbath-schools, societies and individuals, and the total contributions received from each church.

NAMES OF CHURCHES.	Payments to aid-receiving churches.	Contributions from congregations.	Contributions from Sabbath-schools.	Contributions from societies.	Contributions from individuals.	Total contributions from churches.
WITHIN PRESBYTERY OF ELIZABETH.						
Basking Ridge,	.....	$100 00	.....	.....	.....	$100 00
Bethlehem,	.....	13 32	.....	.....	.....	13 32
Carteret, 1st	.....	14 40	.....	.....	.....	14 40
Clarksville (Glen Gardner),	$62 50	11 40	.....	.....	.....	11 40
Clinton,	.....	60 00	$10 00	$5 00	.....	75 00
Cokesbury,	100 00	18 90	.....	.....	.....	18 90
Connecticut Farms,	.....	50 00	.....	.....	.....	50 00
Cranford, 1st,	.....	107 00	.....	.....	.....	107 00
Dunellen,	.....	53 10	.....	.....	.....	53 10
Elizabeth, 1st,	.....	94 32	28 08	.....	.....	122 40
" 2d,	.....	.....	250 00	.....	.....	250 00
" 3d,	.....	86 25	.....	33 16	.....	119 41
" 1st German,	.....	50 00	.....	.....	.....	50 00
" Greystone,	.....	89 53	.....	.....	.....	89 53
" Madison Avenue,	.....	23 10	.....	.....	.....	23 10
" Siloam,	300 00	8 40	.....	.....	.....	8 40
" Westminster,	.....	180 00	.....	.....	.....	180 00
" Bethany Chapel,	200 00	2 50	.....	.....	.....	2 50
Garwood,	250 00	3 00	.....	.....	.....	3 00
Keasbey,	70 00	.....	.....	.....	.....	.....
Lamington,	.....	55 00	.....	.....	.....	55 00
Liberty Corner,	.....	50 40	.....	.....	.....	50 40
Lower Valley, Califon,	.....	.....	.....	.....	.....	.....
Maurer, German, 1st,	.....	5 00	.....	.....	.....	5 00
Metuchen, 1st,	.....	68 00	.....	.....	.....	68 00
Perth Amboy, 1st,	25 00	81 65	5 48	.....	.....	87 13
Plainfield, 1st,	.....	115 72	.....	.....	.....	115 72
" Crescent Avenue,	.....	286 50	.....	.....	.....	286 50
" Bethel Chapel,	.....	17 40	.....	.....	.....	17 40
" Hope Chapel,	.....	106 20	.....	.....	.....	106 20
" Warren Chapel,	.....	64 20	.....	.....	.....	64 20
Pluckemin,	.....	43 48	6 52	.....	.....	50 00
Rahway, 1st,	.....	126 00	.....	.....	.....	126 00
" 2d,	.....	160 00	.....	.....	.....	160 00
" 1st German,	150 00	10 00	.....	.....	.....	10 00
Roselle,	.....	80 00	.....	.....	.....	80 00
Springfield,	.....	60 00	.....	.....	.....	60 00
Westfield,	.....	200 40	.....	.....	.....	200 40
Woodbridge, 1st,	.....	57 00	.....	.....	.....	57 00
Ralph Voorhees,	.....	.....	.....	.....	$500 00	500 00
Rev. Ezra F. Mundy,	.....	.....	.....	.....	5 00	5 00
New Work,	100 00	.....	.....	.....	.....	.....
Totals,	$1257 50	$2552 17	$300 08	$38 16	$505 00	$3395 41

SCHEDULE I—(*Continued*).

NAMES OF CHURCHES.	Payments to aid-receiving churches.	Contributions from congregations.	Contributions from Sabbath-schools.	Contributions from societies.	Contributions from individuals.	Total contributions from churches.
WITHIN PRESBYTERY OF JERSEY CITY.						
Bayonne, Christ,	$200 00	$10 80	.....	.....	.....	$10 80
Carlstadt, German,	100 00	5 00	.....	.....	.....	5 00
Englewood, 1st,	.....	336 51	.....	.....	.....	336 51
" West Side,	.....	12 68	.....	.....	.....	12 68
Garfield,	.....	3 00	.....	$3 00	.....	6 00
Hackensack, 1st,	.....	40 40	.....	.....	.....	40 40
Hoboken, 1st,	.....	16 27	$3 66	.....	.....	19 93
Jersey City, 1st,	.....	309 44	.....	.....	.....	309 44
" 2d,	.....	65 87	.....	.....	.....	65 87
" Claremont,	.....	54 00	.....	.....	.....	54 00
" John Knox,	.....	.....	.....	.....	.....	.....
" Westminster,	.....	87 60	.....	.....	.....	87 60
" Lafayette,	125 00	4 65	.....	.....	.....	4 65
Leonia,	.....	9 96	.....	.....	.....	9 96
Norwood,	.....	5 00	.....	.....	.....	5 00
Newfoundland (Oak Ridge),	100 00	12 00	.....	.....	.....	12 00
Passaic, 1st,	.....	137 77	.....	.....	.....	137 77
" Dundee,	200 00	9 00	8 99	.....	.....	17 99
" German,	200 00	25 00	.....	.....	.....	25 00
" Grace,	.....	.....	5 92	.....	.....	5 92
" Wallington,	.....	.....	.....	.....	.....	.....
Paterson, 1st,	.....	17 00	.....	.....	.....	17 00
" 2d,	.....	190 75	.....	.....	.....	190 75
" 3d,	.....	.....	.....	.....	.....	.....
" 1st German,	.....	8 00	.....	.....	.....	8 00
" Broadway German,	.....	5 00	.....	.....	.....	5 00
" Church of the Redeemer,	.....	110 30	.....	.....	.....	110 30
" East Side,	.....	52 00	.....	.....	.....	52 00
" Lake View,	100 00	15 00	.....	3 00	.....	18 00
" Madison Avenue,	.....	22 00	.....	.....	.....	22 00
" St. Augustine,	.....	6 30	.....	.....	.....	6 30
" Westminster,	.....	.....	.....	.....	.....	.....
Ridgewood, 1st,	200 00	20 00	.....	.....	.....	20 00
Rutherford, 1st,	.....	118 62	.....	.....	.....	118 62
" Lyndhurst,	.....	.....	.....	.....	.....	.....
" Kingsland Chapel,	60 00	.....	.....	.....	.....	.....
" Emanuel,	.....	6 00	.....	.....	.....	6 00
Tenafly,	.....	23 67	6 94	5 00	.....	35 61
West Hoboken,	.....	117 00	.....	.....	.....	117 00
West Milford,	300 00	30 00	.....	.....	.....	30 00
Wood Ridge,	50 00	2 00	.....	.....	.....	2 00
Supplies,	927 00	.....	.....	.....	.....	.....
Totals,	$2562 00	$1888 59	$25 51	$11 00	.....	$1925 10

SCHEDULE I—(*Continued*).

NAMES OF CHURCHES.	Payments to aid-receiving churches.	Contributions from congregations.	Contributions from Sabbath-schools.	Contributions from societies.	Contributions from individuals.	Total contributions from churches.
WITHIN PRESBYTERY OF MONMOUTH.						
Allentown,		$65 00				$65 00
Asbury Park, 1st,		63 00				63 00
Atlantic Highlands,	$230 00	20 00				20 00
Barnegat and Forked River,	75 00 150 00	15 00 6 30				15 00 6 30
Belmar,	195 00	20 10				20 10
Beverly,		70 10	$2 00	$2 00		74 10
Bordentown,		27 30				27 30
Burlington,		80 28				80 28
Columbus, 1st,		10 00				10 00
Cranbury, 1st,		113 67				113 67
" 2d,		75 18				75 18
Cream Ridge,		8 40				8 40
Delanco,	158 50	24 96				24 96
Englishtown,		27 00				27 00
Farmingdale,	220 00	15 60				15 60
Freehold, 1st,		92 34				92 34
Hightstown,		41 14	16 82			57 96
Holmanville and Lakehurst,	60 00 200 00	5 20 21 60				5 20 21 60
Hope,		13 32				13 32
Jacksonville and Providence,	122 50 145 00	13 80 15 86				13 80 15 86
Jamesburg,		92 60	13 24			105 84
Keyport,	144 00	12 00				12 00
Lakewood, 1st,		67 37				67 37
Long Branch,		21 89				21 89
Manalapan,		23 24				23 24
Manasquan,		24 96	26 00			50 96
Matawan,		58 40				58 40
Moorestown,		15 00				15 00
Mt. Holly,		14 53	40 00			54 53
New Gretna,	250 00	14 00				14 00
Oak Glen,	25 00					
Oceanic,		30 00				30 00
Perrineville,	150 00	22 88				22 88
Plattsburg,		8 06				8 06
Plumstead,		8 54				8 54
Point Pleasant,	170 00	30 51				30 51
Red Bank,		53 56				53 56
Riverton, Calvary,		30 61				30 61
Sayreville, German,	190 00	25 48				25 48
Shrewsbury, 1st,		43 52				43 52
South Amboy, 1st,	116 66	42 00				42 00
South River, German,	290 00	7 94				7 94
Tennent,		39 28		8 00		47 28
Toms River,	190 00	29 00				29 00
Tuckerton,	225 00	14 26				14 26
West Mantoloking,	150 00	3 64				3 64
Rev. Edw. B. Hodge, D.D.,					$10 00	10 00
Presbyterial Missionary,	304 00					
Supplies,	100 00					
Yardville,	17 00					
Totals,	$3877 66	$1578 42	$98 06	$10 00	$10 00	$1696 48

SCHEDULE I—(*Continued*).

NAMES OF CHURCHES.	Payments to aid-receiving churches.	Contributions from congregations.	Contributions from Sabbath-schools.	Contributions from societies.	Contributions from individuals.	Total contributions from churches.
WITHIN PRESBYTERY OF MORRIS AND ORANGE.						
Berkshire Valley,	.....	$10 50	.....	.....	.....	$10 50
Mine Hill, and	.....	9 30	.....	.....	.....	9 30
Luxemburg,	$425 00	3 90	.....	.....	.....	3 90
Boonton, 1st,	.....	102 84	$10 13	.....	.....	112 97
Chatham,	.....	76 00	.....	.....	.....	76 00
Chester,	.....	5 00	.....	.....	.....	5 00
Dover Memorial,	.....	110 98	50 00	.....	.....	160 98
East Orange, 1st,	.....	250 00	.....	.....	.....	250 00
" Elmwood,	.....	8 31	30 00	.....	.....	38 31
" Arlington Avenue,	.....	27 97	.....	.....	.....	27 97
" Bethel,	.....	83 86	.....	.....	.....	83 86
" Brick,	.....	200 00	.....	.....	.....	200 00
Fairmount,	100 00	17 00	.....	.....	.....	17 00
Flanders,	.....	19 00	.....	.....	.....	19 00
German Valley,	.....	7 54	.....	.....	.....	7 54
Hanover,	.....	.....	.....	.....	.....	.....
Madison, 1st,	.....	149 16	.....	.....	.....	149 16
Mendham, 1st,	.....	75 00	.....	.....	.....	75 00
Morris Plains,	100 00	18 00	.....	.....	.....	18 00
Morristown, 1st,	.....	275 00	.....	.....	.....	275 00
" South Street,	.....	250 00	.....	.....	.....	250 00
Mt. Freedom,	.....	7 00	.....	.....	.....	7 00
Mt. Olive,	112 50	15 00	.....	.....	.....	15 00
Myersville, German,	100 00	.....	.....	.....	.....	.....
New Providence,	.....	10 61	.....	.....	.....	10 61
New Vernon,	.....	24 83	.....	.....	.....	24 83
Orange, 1st,	.....	235 30	.....	.....	.....	235 30
" Central,	.....	250 00	.....	.....	.....	250 00
" German, 1st,	.....	10 00	13 00	.....	.....	23 00
" Hillside,	.....	125 00	.....	.....	.....	125 00
" St. Cloud,	.....	34 85	.....	.....	.....	34 85
Orange Valley, German,	.....	10 00	.....	.....	.....	10 00
Parsippany,	.....	16 48	.....	.....	.....	16 48
Pleasantdale, German,	.....	.....	.....	.....	.....	.....
Pleasant Grove,	.....	11 00	.....	.....	.....	11 00
Pleasant Valley,	.....	.....	.....	.....	.....	.....
Rockaway,	.....	53 25	.....	.....	.....	53 25
Schooley's Mountain,	.....	16 00	.....	.....	.....	16 00
South Orange, 1st,	.....	93 90	.....	.....	.....	93 90
" " Trinity,	.....	50 00	.....	.....	.....	50 00
Stirling,	150 00	.....	.....	.....	.....	.....
Succasunna,	.....	28 00	.....	.....	.....	28 00
Summit, Central,	.....	116 69	.....	.....	.....	116 69
Whippany,	200 00	.....	.....	.....	.....	.....
Wyoming,	100 00	10 50	.....	.....	.....	10 50
Vailsburg, 1st,	100 00	10 00	.....	.....	.....	10 00
Richard H. Allen,	.....	.....	.....	.....	$100 00	100 00
Totals,	$1387 50	$2827 77	$103 13	.....	$100 00	$3030 90

SCHEDULE 1—(*Continued*).

NAMES OF CHURCHES.	Payments to aid-receiving churches	Contributions from congregations.	Contributions from Sabbath-schools.	Contributions from societies.	Contributions from individuals.	Total contributions from churches.
WITHIN PRESBYTERY OF NEWARK.						
Arlington,						
Bloomfield, 1st,		$242 21				$242 21
" German,		5 00				5 00
" Westminster,		150 00				150 00
Caldwell, 1st,		27 77				27 77
Kearney, Knox,		15 00	$10 00	$10 00		35 00
Lyons Farms,						
Montclair, 1st,		61 00				61 00
" Grace,		5 00				5 00
" Trinity,						
Newark, 1st,		350 00				350 00
" 2d,		250 00				250 00
" 3d,		235 00				235 00
" 6th,		9 70				9 70
" German, 1st,						
" " 2d,		5 00	5 00			10 00
" " 3d,		20 00				20 00
" Italian, 1st,	$850 00	9 42				9 42
" Bethany,						
" Calvary,		16 00	10 00			26 00
" Central,						
" Fewsmith Memorial,						
" Fifth Avenue,		31 94				31 94
" Forest Hill,						
" High Street,		109 00				109 00
" House of Hope,						
" Immanuel German,	200 00	20 00				20 00
" Manhattan Park,	200 00	15 00				15 00
" Memorial,		15 00				15 00
" Park,		43 64				43 64
" Plane Street,	200 00	21 25				21 25
" Roseville,		250 00				250 00
" South Park,		135 03				135 03
" Wickliffe,		10 24				10 24
" West,	250 00	13 00				13 00
Roseland,	100 00	5 30				5 30
Verona,	125 00	4 25				4 25
Totals,	$1925 00	$2074 75	$25 00	$10 00		$2109 75
WITHIN PRESBYTERY OF NEW BRUNSWICK.						
Bound Brook,	$35 00	$50 00				$50 00
Dayton,		57 60				57 60
Dutch Neck,		30 00				30 00
Ewing,		39 00				39 00
" Scudders Falls,		3 00				3 00
" Trenton Junction,		1 00				1 00
Flemington,		150 00				150 00
Frenchtown,		17 50	$5 00			22 50
Hamilton Square,		78 00				78 00
Holland,		20 00				20 00
Hopewell,		16 02	13 98			30 00
Kingston,		30 00	5 00	$2 00		37 00
Kingwood,		4 00	2 00			6 00

SCHEDULE 1—(*Continued*).

NAMES OF CHURCHES.	Payments to aid-receiving churches	Contributions from congregations.	Contributions from Sabbath-schools.	Contributions from societies.	Contributions from individuals.	Total contributions from churches.
WITHIN PRESBYTERY OF NEW BRUNSWICK—(Con.)						
Lambertville, 1st,		141 93				141 93
Lawrenceville,		75 00				75 00
Milford,		54 72	4 06	5 00		63 78
Mt. Airy, Amwell, 2d,		3 00				3 00
Mt. Pleasant, Alexandria, 1st,		20 00				20 00
" Mt. Pleasant,				5 00		5 00
" Little York,				5 00		5 00
New Brunswick, 1st,		146 90				146 90
" " 2d,						
Pennington,		50 00				50 00
Princeton, 1st,		254 62				254 62
" 2d,		31 50		3 00		34 50
" Witherspoon Street,	175 00	15 00				15 00
Reaville, Amwell, 1st,		10 00				10 00
Ringoes, Amwell United, 1st,		7 00				7 00
" Kirkpatrick Memorial,		14 13				14 13
Stockton, 1st,	126 50	17 00				17 00
Titusville,	100 00	29 30		10 90		40 20
Trenton, 1st,		263 56	37 38			300 94
" 2d,		18 00		4 20		22 20
" 3d,		106 00	60 00			166 00
" 4th,		120 00		3 00		123 00
" 5th,		50 00				50 00
" Bethany,		25 00				25 00
" East Trenton,		20 00		9 58		29 58
" Prospect Street,		220 00		3 75		223 75
" " Brookville, S. S.,			6 64			6 64
" Walnut Avenue,	272 00	18 00				18 00
" Italian	386 25	11 10				11 10
Mrs. Caleb S. Green,					$150 00	150 00
Supplies,	35 00					
New Work,	170 50					
Totals,	$1300 25	$2217 88	$134 06	$51 43	$150 00	$2553 37
WITHIN PRESBYTERY OF NEWTON.						
Andover,						
Asbury,		$25 00				$25 00
Beattystown,	$68 75	8 36				8 36
Belvidere, 1st,		56 00				56 00
" 2d,		11 32				11 32
Blairstown,		96 21	$28 70			125 00
Bloomsbury,		22 00				22 00
Branchville,		25 00				25 00
Danville,	200 00	20 00				20 00
Deckertown,		35 00				35 00
Delaware,		3 00				3 00
Franklin Furnace,		18 00				18 00
Greenwich,		10 00				10 00
Hackettstown,		125 00				125 00
Harmony,		13 86				13 86
Knowlton,						
Lafayette,	150 00	19 59				19 54
Mansfield, 2d,	68 75	8 14				8 14
Marksboro,		10 00				10 00
Musconetcong Valley,		5 00				5 00
Newton, 1st,		150 00				150 00
North Hardyston,		9 00				9 00
Oxford, 1st,		25 52				25 52
" 2d,		4 02				4 02
Phillipsburg, 1st,				$13 00		13 00
" Westminster,		15 00	3 20			18 20

SCHEDULE I—(*Continued*).

NAMES OF CHURCHES.	Payments to aid-receiving churches.	Contributions from congregations.	Contributions from Sabbath-schools.	Contributions from societies.	Contributions from individuals.	Total contributions from churches.
WITHIN PRES. OF NEWTON—(Con.)						
Sparta,	.....	25 00	.....	.....	.....	25 00
Stanhope,	200 00	14 26	.....	.....	.....	14 26
Stewartsville,	.....	55 51	.....	.....	.....	55 51
Stillwater,	94 22	16 00	.....	.....	.....	16 00
Wantage, 1st,	.....	.....	.....	.....	.....	.....
" 2d,	.....	.....	.....	.....	.....	.....
Washington,	.....	50 00	25 00	.....	.....	75 00
Yellow Frame,	200 00	13 64	.....	.....	.....	13 64
Totals,	$981 72	$889 43	$56 99	$13 00	.....	$959 42
WITHIN PRESBYTERY OF WEST JERSEY.						
Absecon,	.....	$10 00	.....	.....	.....	$10 00
Atco,	$95 00	15 60	.....	.....	.....	15 60
Atlantic City, 1st,	.....	166 00	$25 00	.....	.....	191 00
" " German,	75 00	25 00	.....	.....	.....	25 00
" " Olivet,	.....	41 08	.....	.....	.....	41 08
" " Chelsea,	200 00	8 00	.....	.....	.....	8 00
" " Westminster,	200 00	10 00	.....	.....	.....	10 00
Audubon, Logan Memorial,	150 00	18 00	.....	.....	.....	18 00
Berlin,	.....	3 00	.....	.....	.....	3 00
Billingsport, and	62 49	13 65	.....	.....	.....	13 65
Swedesboro,	62 51	27 90	.....	.....	.....	27 90
Blackwood, 1st,	.....	39 00	6 00	.....	.....	45 00
Bridgeton, 1st,	.....	100 00	15 00	.....	.....	115 00
" 2d,	.....	111 30	.....	.....	.....	111 30
" 4th,	18 75	20 00	.....	.....	.....	20 00
" Irving Avenue,	119 25	21 06	.....	.....	.....	21 06
" West,	.....	55 00	.....	.....	.....	55 00
Bunker Hill, and	82 70	10 50	.....	.....	.....	10 50
Glassboro,	82 70	10 50	.....	.....	.....	10 50
Camden, 1st,	.....	150 00	.....	.....	.....	150 00
" 2d,	.....	116 00	.....	.....	.....	116 00
" Calvary,	.....	38 30	11 00	$0 22	.....	49 52
" Woodland Avenue,	200 00	2 00	.....	.....	.....	2 00
" Liberty Park, German,	225 00	7 50	.....	.....	.....	7 50
" Grace,	175 00	32 13	.....	.....	.....	32 13
Cape May City,	.....	17 81	44 79	.....	.....	62 60
Cedarville, 1st,	.....	36 05	.....	.....	.....	36 05
" Osborn Memorial,	.....	7 00	.....	.....	.....	7 00
Clayton,	.....	69 42	.....	2 00	.....	71 42
Cold Spring,	.....	17 00	.....	.....	.....	17 00
Daretown, Pittsgrove,	.....	27 41	.....	5 00	.....	32 41
Deerfield,	.....	50 70	.....	.....	.....	50 70
Elmer,	.....	25 00	.....	.....	.....	25 00
Elwood, Brainerd,	250 00	17 42	.....	.....	.....	17 42
Fairfield, Fairton,	.....	5 00	.....	.....	.....	5 00
Gloucester City,	.....	.....	40 00	.....	.....	40 00
Green Creek,	.....	5 00	.....	.....	.....	5 00
Greenwich,	.....	32 00	.....	.....	.....	32 00
Haddonfield, 1st,	.....	100 34	.....	2 50	.....	102 84
Haddon Heights,	140 00	6 50	.....	.....	.....	6 50
Hammonton, 1st,	.....	.....	.....	.....	.....	.....
" Italian,	.....	5 00	.....	.....	.....	5 00
Holly Beach,	95 00	12 00	.....	.....	.....	12 00

SCHEDULE I—(*Continued*).

NAMES OF CHURCHES.	Payments to aid-receiving churches.	Contributions from congregations.	Contributions from Sabbath-schools	Contributions from societies.	Contributions from individuals.	Total contributions from churches.
WITHIN PRESBYTERY OF WEST JERSEY—(Con.)						
Janvier,	.....	7 00	.....	.....	.....	7 00
Jericho,	150 00	12 43	.....	.....	.....	12 43
Leeds Point,	.....	3 00	.....	.....	.....	3 00
Laurel Springs, St. Paul's,	250 00	10 00	.....	.....	.....	10 00
Mays Landing,	.....	15 00	.....	.....	.....	15 00
Merchantville,	.....	25 00	.....	.....	.....	25 00
Millville,	.....	75 00	.....	.....	.....	75 00
Ocean City, 1st,	.....	23 00	.....	.....	.....	23 00
Pleasantville,	.....	15 00	.....	.....	.....	15 00
Salem, 1st,	.....	50 00	18 82	20 00	.....	88 82
Tuckahoe,	.....	14 10	.....	.....	.....	14 10
Vineland,	.....	30 00	.....	.....	.....	30 00
Waterford,	.....	.....	.....	.....	.....	.....
Wenonah, 1st,	.....	99 56	30 00	.....	.....	129 56
Williamstown,	.....	34 00	3 13	3 12	.....	40 25
Woodbury,	.....	50 29	10 00	10 00	.....	70 29
Woodstown,	.....	15 00	3 00	.....	.....	18 00
F. R. Brace, Presbyterial Missionary,	345 78	.....	.....	.....	.....	.....
Supplies,	868 52	.....	.....	.....	.....	.....
Rev. George L. Smith,	.....	.....	.....	.....	$2 00	2 00
Rev. William Aikman,	.....	.....	.....	.....	10 00	10 00
New Work,	205 00	.....	.....	.....	.....	.....
Totals,	$4052 70	$1963 55	$206 96	$42 62	$12 00	$2225 13

SCHEDULE 2.

Being a summary of columns 2, 3, 4, 5 and 6 of Schedule 1.

PRESBYTERIES.	Contributions from congregations.	Contributions from Sabbath-schools.	Contributions from societies.	Contributions from individuals.	Total contributions.
Elizabeth,	$2,552 17	$300 08	$38 16	$505 00	$3,395 41
Jersey City,	1,888 59	25 51	11 00	.....	1,925 10
Monmouth,	1,578 42	98 06	10 00	10 00	1,696 48
Morris and Orange,	2,827 77	103 13	.....	100 00	3,030 90
Newark,	2,074 75	25 00	10 00	.....	2,109 75
New Brunswick,	2,217 88	134 06	51 43	150 00	2,553 37
Newton,	889 43	56 99	13 00	.....	959 42
West Jersey,	1,963 55	206 96	42 62	12 00	2,225 13
Corisco,	1 00	.....	.....	.....	1 00
Totals.	$15,993 56	$949 79	$176 21	$777 00	$17,896 56

SCHEDULE 3.

Showing the amounts which the respective Presbyteries were asked to contribute, the amounts received, and the excess or deficiency.

PRESBYTERIES.	Amounts asked for.	Amounts received.	Excess.	Deficiency.
Elizabeth,	$2,885 40	$2,895 41	$10 01	.....
Jersey City,	2,011 36	1,925 10	.....	$86 26
Monmouth,	1,687 66	1,696 48	8 82	.....
Morris and Orange,	3,140 70	3,030 90	.....	109 80
Newark,	3,372 84	2,109 75	.....	1,263 09
New Brunswick,	2,741 10	2,553 37	.....	187 73
Newton,	1,228 92	959 42	.....	269 50
West Jersey,	2,122 64	2,225 13	102 49	.....
Corisco,	.....	1 00	1 00	.....
	$19,190 62	$17,396 56	$122 32	$1,916 38
	17,396 56			122 32
	$1,794 06			$1,794 06

SCHEDULE 4.

Showing the appropriations to the respective Presbyteries, the amounts paid for services therein, and the unused balances.

PRESBYTERIES.	Appropriations.	Amounts Paid.	Unused Balances.
Elizabeth,	$1,500 00	$1,157 50	$342 50
Jersey City,	2,600 00	2,562 00	38 00
Monmouth,	4,000 00	3,877 66	122 34
Morris and Orange,	1,600 00	1,387 50	212 50
Newark,	2,000 00	1,925 00	75 00
New Brunswick,	1,300 00	1,129 75	170 25
Newton,	1,100 00	981 72	118 28
West Jersey,	4,200 00	3,847 70	352 30
Administration expenses,	500 00	258 28	241 72
	$18,800 00	$17,127 11	$1,672 89

NEW WORK.

Elizabeth, among Hungarians,	$100 00
New Brunswick,	170 50
West Jersey, Collingswood,	205 00
	$475 50

V.—A TRUMPET CALL TO NEW JERSEY PRESBYTERIANS.

RECENT CHANGE IN THE IMMIGRATION TO THE UNITED STATES.

Earlier immigration was chiefly from northwestern Europe; recent immigration is chiefly from southern and southeastern Europe.

The British Isles, Germany, Scandanavia and Canada together furnished percentages of the total immigration for decades as follows: 1851–60, 91 per cent.; 1861–70, 91 per cent.; 1871–80, 82 per cent.; 1881–90, 75 per cent.; 1891–1900, 41 per cent.

In contrast, the percentages furnished for the same decades by Austria-Hungary, Italy, Poland and Russia together were: 1851–60, .04 per cent.; 1861-70, 1 per cent.; 1871-80, 6 per cent.; 1881-90, 17 per cent.; 1891–1900, 50 per cent. Since 1900 the ratio has risen to over 70 per cent. Over half a million persons from these countries arrived during the last year.

The earlier immigration was mainly English-speaking and Protestant; the great majority of the present immigrants do not speak English and are, at least nominally, Catholic.

DISTRIBUTION.

Between 1890 and 1900 there was a decrease in the number of foreign-born persons resident in four-fifths of the States and Territories.

More than 80 per cent. of the net increase of foreign-born residents in the United States was in the North Atlantic Division, comprising the New England States, New York, New Jersey and Pennsylvania. It is in these States that two-thirds of the total recent immigration stops. In them in the year 1900 were to be found 73 per cent. of the Hungarian-born, 72 per cent. of the Italian, more than 70 per cent. of the Poles, and 62 per cent. of those from Austria. These proportions have increased since 1900. Within this North Atlantic Division, the New England States get a large inflow from Canada; the bulk of the arrivals from over the sea go to the Middle States.

PROPORTION IN NEW JERSEY.

Of the fifty-two States and Territories specified in the census, only Rhode Island, Delaware and Connecticut are smaller than New Jersey; fifteen States exceeded New Jersey in population, but in only eight of the largest States were there more foreign-born inhabitants.

Thre were twice as many foreign-born in New Jersey alone as in the eight States and the District of Columbia that compose the South Atlantic Division, all taken together.

There were more foreign-born in New Jersey alone than in the nine States and Territories from Kentucky to Texas, constituting the South Central Division.

There were more than half as many foreign-born in New Jersey alone as in all the thirteen Rocky Mountain and Pacific Coast States and Territories, including Alaska and Hawaii, which together comprise nearly one-half of the gross area of the whole United States.

RAPID INCREASE IN NEW JERSEY.

Between 1890 and 1900 there was a greater proportionate increase of the foreign-born population in New Jersey than in any other State of the North Atlantic Division. The average increase for the whole United States was 12 per cent.; for the North Atlantic Division, 22 per cent.; for New Jersey, 31 per cent.

The actual numerical increase in New Jersey alone (102,909) was more than double the net increase in all the eighteen South Atlantic and South Central States taken together.

It was more than the net increase in all the twelve North Central States of the Mississippi Valley taken together; or than in all the thirteen Rocky Mountain and Pacific Coast States and Territories taken together.

More than one-tenth of the net increase of the whole country for the decade was in New Jersey alone.

Of the immigration from 1900 to 1903 inclusive, more than one hundred thousand have come to New Jersey.

In other words, more immigrants have come in since 1899 than there were, in 1900, residents all told in the four counties of Cape May (13,201), Ocean (19,749), Sussex (24,134) and Salem (25,530).

There were only four counties in the State which had in 1900 a population which exceeded the number of immigrants that have come into New Jersey in these four years.

During this brief period one immigrant has come into the State for every eighteen persons (men, women and children) who were in it in 1900.

In the year 1900, of the total population of New Jersey more than half (52 per cent.) were either foreign-born or descended from parents one or both of whom were foreign-born; of the total males of voting age only 40 per cent. were of native white ancestry; 4 per cent. were colored; 20 per cent. were born here of foreign-born parents, and 35 per cent. were born outside of our country.

DISTRIBUTION IN NEW JERSEY.

In the year 1900 the foreign-born were distributed over the State by counties as follows:

Hudson,	121,702	Somerset,	5,902
Essex,	97,340	Burlington,	4,519
Passaic,	57,820	Cumberland,	4,273
Union,	24,074	Warren,	2,921
Middlesex,	22,874	Gloucester,	2,542
Bergen,	20,247	Hunterdon,	1,714
Mercer,	18,955	Sussex,	1,536
Camden,	14,010	Salem,	1,380
Morris,	12,261	Cape May,	1,203
Monmouth,	8,645	Ocean,	1,083
Atlantic,	6,885		

Reference to the accompanying map will show that the great majority are to be found in the counties bordering the Hudson River and New York Bay and in or near Trenton and Camden.

About two-thirds of the foreign-born belong to the earlier class of immigrants coming from the British Isles, Canada and Germany. They are fairly well supplied with Gospel privileges.

The distribution of those forming the later immigration, by counties in which a thousand or more of any of these nationalities are found, is shown in the table below. The countries named are those of birth:

Counties.	*Italy.*	*Hungary.*	*Austria.*	*Russian-Poland.*	*Russia.*
Essex,	11,896	1,563	4,326	1,560	5,877
Hudson,	9,646	945	3,306	2,272	4,592
Passaic,	5,798	3,959	2,683	1,147	2,422
Bergen,	2,055	245	509	365	362
Atlantic,	1,828	100	58	54	259
Mercer,	1,701	1,516	264	469	777
Morris,	1,390	1,039	250	230	202
Union,	1,608	322	695	402	1,251
Somerset,	1,317	161	575	111	160
Cumberland,	1,054	23	88	42	754
Middlesex,	709	3,926	1,422	1,341	981

RACES AND OCCUPATIONS.

Taking the official figures for the years ending June 1st, 1900, 1901 and 1902, and making a conservative estimate for 1903, in these four years there have come to New Jersey about 10,000 Germans, 13,000 Slovaks, 15,000 Magyars (Hungarians), nearly 20,000 Poles and over 20,000 southern Italians.

Of the more than 75,000 of all nationalities that came into the State in the first three years named, about 250 were classified as professional, over 8,000 as skilled laborers, about 9,000 as farm laborers, over 30,000 as common laborers, and about 20,000, including women and children, were unclassified.

The proportion of men to women was about two to one. In the case of the Italians it was three to one.

The recent immigrants are generally poor. A large proportion cannot read or write in any language. They locate chiefly in cities, and are engaged in factories and as day laborers. Even those so inclined have little opportunity or means to provide religious privileges for themselves.

RELIGIOUS PRIVILEGES.

The Roman Catholic Church is the most active in endeavoring to meet the needs of these incoming foreigners. It is erecting churches for various nationalities in several of the larger cities of our State. It has some priests laboring among these peoples, and in other ways is doing what it can. But it is by no means overtaking the tremendous task.

Protestant denominations have looked after the Germans and Hollanders fairly well, and are doing something also for the Italians and the Hungarians. The Salvation Army is not inactive.

There are missions for the Jews at Rosenhayn and Woodbine, a few Armenians have been reached. But, as far as is known, there is no definite Protestant work in this State for the Poles, the Russians, the Slovaks or other Slavs. All that is done by everyone is but a tithe of that which should be undertaken AT ONCE.

WHAT PRESBYTERIANS ARE DOING.

Presbyterians have established in New Jersey TWENTY German Presbyterian churches, which have now an aggregate membership of 2,221. Most of these churches have commodious church buildings, suitable manses and capable and consecrated settled pastors. They are prosecuting their work with vigor, intelligence and success. But even here "There remaineth yet very much land to be possessed."

Presbyterians have also established in New Jersey THREE Italian churches. The first of these is in Newark, organized in 1891. It has received, in twelve years, 268 persons on confession of their faith, furnished five young men for the Christian ministry and aided in the formation of five or six mission enterprises, some of which, however, for lack of funds have been transferred to the care of other denominations. The second Italian congregation was started in Trenton in 1899, under the care of the Presbytery of New Brunswick. It has received about fifty upon profession of faith. It is doing an important and increasing work, which is to be enlarged and extended in the coming year. The third Italian Church is at Hammonton, with stations at Atlantic City and Vineland. In spite of serious hindrances, it too has had encouraging success.

Presbyterians have also recently entered upon work for the Magyars. A congregation of 155 members has been gathered in New Brunswick, composed of persons formerly members of the Reformed Church of Hungary. This congregation is now under the care of the Presbytery of New Brunswick, and steps are being taken to secure for it a settled

pastor. At Perth Amboy *three hundred and two* of these people have been enrolled and are now seeking Presbyterian organization. The Synod's Committee has, further, made a partial canvass of the Magyars now in the State, and has discovered hundreds, already Protestant and Presbyterian, who desire church privileges.

Presbyterian churches and individuals are attempting something for the Armenians in Hoboken and other places, are distributing tracts and Bibles among the Poles in and around South Amboy, and are gathering a few of these foreigners into the chapels which are conducted by many city churches. But even with all this, Presbyterians are not by any means rising to their duty and privilege.

WHAT WE SHOULD DO.

Presbyterians should do their utmost and at once:

(1) To gather the children of these immigrants into our English-speaking church Sunday-schools, or, if this is impracticable, into the mission chapels supported and conducted by our larger churches.

(2) To provide missionaries, ordained and lay, who can speak to these people in their native tongue, and who, going in and out among them, shall, by the distribution of Bibles and tracts and other Christian literature, and by the holding of services of various kinds, put forth definite and persistent effort "to compel them to come in."

(3) To aid in the erection and maintenance of special churches for these peoples, the aim in all such help being to lead the people as soon as possible to self-support, and the expectation being that these churches will presently desire to become English-speaking American congregations.

For all this there will be need of many prayers, much thought, large sums of money and deep consecration.

A FINAL WORD.

Fellow Presbyterians: God, in His providence, has opened a wide door before us. Was there ever a Church better equipped than ours, in doctrine, polity, history and present organization and resources, to enter this open door? The needy of other lands are pouring in upon us. They are coming, in ever-increasing volume, month by month. They are settling down within the very sound of our Church bells. They can be reached. We have begun to do something. But we should do more. Our very life as a nation, to say nothing of our duty to God, requires us to do more. *Now is our opportunity!*

"LIFT UP YOUR EYES, AND LOOK ON THE FIELDS, FOR THEY ARE WHITE ALREADY TO THE HARVEST. AND HE THAT REAPETH RECEIVETH WAGES, AND GATHERETH FRUIT UNTO LIFE ETERNAL."

VI.—REPORT OF THE PERMANENT COMMITTEE ON HOME MISSIONS.

The past year has been an eventful one in the history of Presbyterian Home Missions. The work in many of the Home Mission charges, the result of our tentative activity in Alaska, Porto Rico and Cuba, are not only such as to encourage the church, but ought to stimulate it to efforts and prayers, which, by God's blessing, may introduce a veritable Pentecost in those parts.

Your Committee last year went into a detailed statement regarding the conditions within our own Synod, and we shall not so soon repeat our investigations though we re-affirm the recommendations then offered. The past year has been one of great encouragement, more having been contributed than for the past four years, and, with two exceptions, more than for the past ten years. The sum raised for Evangelization was over $33,000, and that for Mission School and Evangelistic Work—we wish the Board would give us names distinguishing these objects more clearly—was almost $60,000. It is gratifying to find our little Synod of Jersey in the matter of Home Mission offerings up next those of New York and Pennsylvania, which in turn lead the country. All the Presbyteries have had a share in this commendable progress, increasing their gifts to one or other of the specific objects or to both, though the Presbytery of Morris and Orange always deserves special mention for its magnificent support of Home Missionary endeavor.

Home Mission work in our land is constantly fresh and difficult, not only because of the presence of the negroes, whose interests as cared for by another board we need not here detail; or of the peoples of various sections, not in the southern mountains only, who, withdrawn from the main arteries of trade and knowledge, grow stagnant and degenerate; not only by the vast territory over which our population is scattered, making the reaching of them arduous and expensive, but also by two constantly menacing perils, Mormonism and Immigration, and to neither of these have our church and country yet turned their attention with the seriousness and deliberate resolve which their magnitude requires.

We have temporized and waited until there has become fastened in the heart of our national life a monstrous system of iniquity, breathing forth its blasphemies against God, and wallowing in the sensuous quagmire in which all the chaste and tender sentiments of family and social life lie buried in a common degradation. It has perfected an organization to disseminate its tenets to the ends of the earth; it has placed one of its adherents in the halls where the laws are made; it has surrounded itself with a tissue of associations difficult to break, and entered upon a history that takes the place of evidence. It can be reached and slain. The Gospel of Christ is still sufficient to make

the foulest clean, but the efforts must not be of that weak and spasmodic character which have too generally heretofore been employed. In this connection we would express our gratification that the Board has made it possible for representatives from the Synod of Utah to address so many of our churches, and we trust that this endeavor to enlighten our people to the enormity of the sin against which they contend may be vigorously prosecuted.

Turning now for a word regarding immigration, we notice that despite all our restrictive measures, people still come from all nations, of all types of character, and in larger numbers than ever. We regret this; we are selfish enough to wish that the Anglo-Saxon might have had full freedom to shape and develop this continent in accordance with the noble principles laid down by the fathers; principles, the sum of which is personal uprightness, social purity, sincere worship. But it is not so to be. In the providence of God the hundreds of thousands fling themselves upon our shores, some regarding them as the last haven of refuge from the oppressor, others as the field where they may without disturbance exploit their socialistic or anarchistic schemes. But may it not be that in that same providence they are brought here to be *saved*, to be enlightened concerning the glorious liberty of the children of God; and thus, with sins abandoned, and excrescences lopped off, blend themselves with us to make a type of national life and civilization the finest the world has seen? Our work with these immigrants has been, perhaps, too intermittent and uncertain. We are glad that the time has come when our Board proposes to see that they are more studiously sought out, surrounded with wholesome influences, and kept safe until they have taken root in this new land, and shall have imbibed sympathy with its religious aspirations.

If we have passed over the elements of social unrest among us and the alarming alienation of great hosts from our churches it is not because we minimize their importance, but because we have regard for the time of the Synod. It is gratifying to learn that the Board has secured the services of the Rev. Charles Stelzle, of St. Louis, a man specially qualified for this form of labor, who will, during the ensuing year, devote himself to this phase of national peril and to endeavor to assist in healing the deadly breach.

Such are some of the problems confronting your Board and enlisting its careful consideration. If they are grave and manifold, we ought not to lose heart, but to thank God that the work has not all been done by the men who have entered into glory. There still remains ample to display our faith and zeal and to call for our heroism. America will be saved for Christ, but only through large faith, large generosity and undaunted toil.

As to specific recommendations over and above those implied in the body of the report, your Committee would suggest:

1. That Synod expresses its appreciation of the zeal and consecration of the noble women whose minutes and report have been submitted to this body and to whose labor the good showing of our Synod is so largely due.

2. That we commend the skill and efficiency of our Board, congratulate it upon this the fifth year concluded without a debt, and pledge our hearty assistance for the increased work it has in view for this our beloved Zion.

3. That we again suggest a more general diffusion of the information the Board so abundantly and appropriately provides.

4. That no single year be allowed to elapse in which pastors do not present an outlook upon the religious conditions of the United States, and bring home to their people the responsibility that rests upon them for the salvation of the land.

JOHN E. STUCHELL,
Chairman.

VII.—TWENTY-SIXTH ANNUAL MEETING OF THE WOMAN'S SYNODICAL SOCIETY FOR HOME MISSIONS IN THE SYNOD OF NEW JERSEY.

The twenty-sixth annual meeting of the Woman's Society of Home Missions in the Synod of New Jersey, held in the Prospect Street Church, Trenton, N. J., was called to order at 9:30 A. M., October 15th, 1903, the President, Mrs. W. E. Honeyman, in the chair.

The hymn, "Our Country's Voice is Pleading," was sung, and the audience joined in a responsive Scripture reading of the passages selected on the subject, "The Power of the Holy Spirit." Mrs. Hunt led in prayer.

The roll by Presbyteries was called by the Recording Secretary. Representatives were present at that hour from six of the eight Presbyteries; delegates from the other two Presbyteries came in later.

The report of the Treasurer of the Contingent Fund was presented by Mrs. J. H. Manning.

The report of the Freedmen's department, in the absence of the Secretary for Freedman's Work, Mrs. F. S. Irwin, was read by Miss Paxton, and was, on motion, adopted.

The Committee on Nominations was then appointed, and asked to be ready to report at the close of the morning session; Mrs. Peter Stryker, Chairman.

The report of Young People's Work, in the absence of the Secretary of Young People's Work, Mrs. M. Katharine Jones Bennett, was read by Miss Pond, and was adopted.

The report of the Synodical Secretary of Literature was read by Mrs. William Nelson, and was adopted.

The report of the year's work was given by the Corresponding Secretary, Mrs. E. C. Miles. Upon motion, this report was accepted and ordered sent with the minutes of this meeting to the Synod of New Jersey.

The hymn "Forward Be Our Watchword" was sung.

The President spoke of prospective work for the coming year. The year just closed has been the best year of the Synodical Society. Last year we asked for an increase in organization, membership and gifts, and we are happy now to report an advance in each of these lines. As our special objects for work this year we again have recommended to us $1,000 for Asheville Farm School; $500 for work in Alaska; $500 for Good Will Mission, South Dakota; $750 for ten scholarships at Logan, Utah. Our advance is to consist in raising a silver anniversary gift, in this twenty-fifth year of our work, for the purpose of building and endowing a Boys' School at Sante Fé, New Mexico, to be called, in honor of the President of our Woman's Board, the Mary E. James School. For this will be needed a sum not less than $50,000. New Jersey's share would be $5,000. This is to be over and above all work already pledged.

For Freedmen's Work we are again asked to raise for Harbison College, Abbeville, S. C., $1,000 for teachers, salaries; twelve $25 scholarships, and also $300 for improvements.

The President urged individual effort in behalf of the anti-polygamy amendment, and then spoke of the General Assembly's recommendation that on the Sunday preceding Thanksgiving Day an offering be taken in the Sunday-schools for mission work in Southeastern Alaska.

An address on Misison Work, helpful and inspiring, was given by Mrs. Ella Alexander Boole, a new Secretary of the Woman's Board.

Miss Margaret E. Pendley, from East Tennessee, spoke of school work in that mountain country.

Dr. George McAfee spoke of mission work in Utah and of the twenty-fifth anniversary of missionary work in the Cache Valley recently held in Logan. The growth of the work is shown by twelve missions, ten churches and fourteen or fifteen teachers now in this field. He emphasized the need for a new building for a boys' dormitory in the New Jersey Academy at Logan, Utah. Dr. McAfee also spoke of the need of a boys' school in Sante Fé and of the plan, already proposed by Mrs. Honeyman, to raise an anniversary fund for this purpose, and of the promise from the Board of Trade of Sante Fé to donate a site for this school.

A solo was sung and the offering was taken, amounting to $30.50.

Dr. Robert Mackenzie, pastor of the Rutgers Presbyterian Church, New York, delivered an inspiring address on Home Mission work.

The following resolution was presented:

In view of the effort to raise $50,000 for the building and endowment of a boys' school at Sante Fé, New Mexico, be it

Resolved, That as this is the twenty-fifth year of the organization of the Woman's Board, therefore, we, the members of the Synodical Society of New Jersey, will aim to contribute $5,000 of the proposed sum as a special anniversary offering, to be expended in this further extension of educational mission work.

This was carried by a rising vote.

On motion it was

Resolved, That in compliance with the annual call of the Woman's Board, we will earnestly endeavor to raise for our special work $500 for the Alaskan field; $500 for Good Will Mission, South Dakota; $1,000 for Asheville Farm School; $750 for ten scholarships in Utah, and $1,000 for Freedmen, to be applied to teachers' salaries at Harbison College, Abbeville, S. C.

The Committee on Place of Meeting for Next Year was appointed, Mrs. J. T. Kerr, Chairman; also the Committee on Resolutions, Miss L. F. Pond, Chairman.

Mrs. Hunt, of the Presbytery of New Brunswick, took the chair. The report of the Nominating Committee was read, and, on motion, accepted and adopted, resulting in the election of officers as follows:

President—MRS. W. E. HONEYMAN, Plainfield.

Vice-Presidents—MRS. J. H. OWENS, Paterson.
MRS. G. W. B. CUSHING, East Orange.
MRS. J. R. GIBSON, Newark.
MRS. D. C. BLAIR, Belvidere.
MRS. S. B. KETCHAM, Pennington.
MRS. H. D. ZANDT, Jamesburg.
MRS M. J. PAULDING, Daretown.
MRS. M. J. GILDERSLEEVE, Westfield.

Corresponding Secretary—MRS. E. C. MILES, Roselle.

Recording Secretary—MISS E. D. PAXTON, Princeton.

Secretary of Literature—MRS. WILLIAM NELSON, Paterson.

Secretary of Young People's Work—MRS. F. S. BENNETT, Englewood.

Secretary for Freedmen—MRS F. S. IRWIN, 139 Hollywood Avenue, East Orange.

Treasurer of Contingent Fund—MRS. J. H. MANNING, Plainfield.

SYNODICAL COMMITTEES.

PRESBYTERY OF ELIZABETH.

Mrs. J. F. Pingry, Elizabeth.
Mrs. E. C. Miles, Roselle.
Mrs. E. B. Cobb, Elizabeth.
Mrs. J. N. McNulty, Woodbridge.
Mrs. W. E. Honeyman, Plainfield.
Miss M. Josephine Petrie, Plainfield.
Miss M. J. Peck, Elizabeth.

PRESBYTERY OF JERSEY CITY.

Miss L. C. Pudney, Passaic.
Mrs. Charles D. Shaw, Paterson.
Mrs. William Nichols, Jersey City.
Mrs. Alexander Campbell, Jersey City.
Mrs. William Nelson, Paterson.

PRESBYTERY OF MONMOUTH.

Mrs. J. D. Long, Freehold.
Mrs. Edgar C. Mason, Jamesburg.
Mrs. L. R. Somers, Burlington.

PRESBYTERY OF MORRIS AND ORANGE.

Mrs. Robert Aikman, Madison.
Mrs. J. B. Beaumont, Morristown.
Mrs. Albert Erdman, Morristown.
Mrs. G. W. B. Cushing, East Orange.
Mrs. Richard Allen, Chatham.

PRESBYTERY OF NEWARK.

Mrs. James R. Gibson, Newark.
Mrs. Paul Babcock, Montclair.

Mrs. J. P. Jones, Bloomfield.
Mrs. Isaac Marshall, Newark.
Mrs. John Maxwell, Montclair.

PRESBYTERY OF NEW BRUNSWICK.

Mrs. S. B. Ketcham, Pennington.
Mrs. Charles Brearley, Trenton.
Mrs. Elmer E. Green, Trenton.
Miss Margaret Sloan, Trenton.
Miss E. D. Paxton, Princeton.

PRESBYTERY OF NEWTON.

Miss Isabel Stewart, Washington.
Miss Frances McMurtrie, Newton.
Mrs. William Morrow, Belvidere.
Mrs. William Thomson, Stewartsville.

PRESBYTERY OF WEST JERSEY.

Mrs. M. J. Paulding, Daretown.
Mrs. John M. Moore, Clayton.
Miss S. M. Sheppard, Greenwich.
Miss Alice Richman, Daretown.

The minutes of the meeting were read and approved.

The hymn "My Country, 'Tis of Thee" was sung, and the Rev. Walter A. Brooks, D.D., led in a closing prayer and pronounced the benediction.

The number in attendance at this meeting was about 300.

ELIZABETH D. PAXTON,
Recording Secretary.

VIII.—TWENTY-SIXTH ANNUAL REPORT OF THE WOMAN'S SYNODICAL SOCIETY OF HOME MISSIONS IN THE SYNOD OF NEW JERSEY.

The Home Synodical Society is composed of eight Presbyterial Societies, whose secretaries report 209 Woman's Home Missionary Societies, with an aggregate membership of 9,000; 239 Christian Endeavor Societies, 126 Juniors, 87 Bands and 47 contributing Sunday-schools.

The total amount paid to the Woman's Board of Missions during the year dating from March, 1902, to March, 1903, is $28.843.44, a gain of $4,114.68 over the previous year, the increase showing in all departments of the organization. Of this total, $2,284.97 was for the work among the Freedmen.

The special Synodical objects which were recommended by the Woman's Board for the past year, and the amounts, are:

$1,000 for the Asheville Farm School.

$500 for the work in Alaska.

$500 for the Goodwill Mission, South Dakota.

$750 for ten $75 Scholarships in the New Jersey Academy at Logan, Utah.

This was an advance of $350 over the special amounts asked for the previous year. The contributions to these objects are as follows:

	Asheville Farm School.	*Alaska.*	*Good Will.*	*Logan.*
Elizabeth,	$228 41	$85 32	$181 40	$110 00
Jersey City,	124 91	38 65	50 63	49 35
Monmouth,	102 87	44 00	35 75	77 00
Morris and Orange,	46 67	24 69	44 67	146 82
Newark,	77 00	62 00	82 00	113 25
New Brunswick,	247 66	88 40	93 27	106 50
Newton,	46 65	10 00	53 52	3 00
West Jersey,	88 00	29 00	37 00	30 25
	$962 17	$382 06	$578 24	$636 17

(These amounts are a part of the total paid to the Woman's Board).

The needs of the special objects are clearly enumerated in a leaflet issued each year by the Synodical Society, and prepared by its President. While the Society is under no pledge to raise these amounts, still a strenuous effort is made to secure them over and above the regular contributions.

Reports according to Presbyteries:

	Value of Boxes.	*Money.*
Elizabeth,	$2,583 21	$6,325 16
Jersey City,	1,687 83	2,213 61
Monmouth,	645 05	1,883 05
Morris and Orange,	6,199 89	5,867 07
Newark,	3,493 92	2,732 28
New Brunswick,	1,529 24	2,548 72
Newton,	568 07	1,382 23
West Jersey,	1,119 49	1,385 78

Elizabeth Presbytery has cause for rejoicing in that the Home Mission total is materially greater than it was last year. The gain comes from the Auxiliaries and Sunday-schools. A request was sent out by the Secretary of this Presbytery to the Auxiliaries, for items of interest. While it did not bring a general response, some of the items will prove helpful to others. "Some of the members of our Society form clubs of two for taking the magazine, H. M. M.; a good plan, every number reaching two families." Another, "The earnest efforts of the program committees have made meetings interesting." From one comes the word that, "Although small in numbers, and poor in purse, they are glad to do what they can; this Society was much inspired by a speaker from the Board—growing interest the result. There is an uplift from the interchange of thought and feeling." The President writes: "The deepening of spiritual life among the local workers is manifest in the fifteen-minute devotional exercises held before each missionary meeting. 'Not by might, nor by power, but by my spirit, saith the Lord of Hosts,' is the motive power which has brought us success every year." *Jersey City Presbyterial Society* reports: "At our annual meeting, notwithstanding a chilly day, a large audience was present, made up of representatives from all our Auxiliaries. While the membership is not so large as last year, one new Auxiliary has been formed, making the number twenty. The societies show a better spiritual and working condition; more interest in Home Missions is manifested. This is contributed to by the dissemination of literature, by the addresses that have been made, by the information people have received. Much interest has been shown in the 'specials,' finding the information in the leaflet written on these objects most helpful. Scholarships are supported fully, or in part, by many of the Auxiliaries. Meetings are held monthly, opened with devotional exercises, after which the topic of the month is discussed. Contributions are received quarterly."

Mrs. Alexander Campbell, who has been for many years the faithful President of the Presbytery, felt called upon to resign her office last year. We welcome to the corps of Presbyterial Presidents Mrs. J. T. Osler, of New Milford, feeling sure the work will continue to advance under her direction.

Monmouth Presbytery sends greetings in this wise: "Our work has been most encouraging. I could wish for a greater zeal in keeping the interest aroused; however, we can but pray and trust. The methods employed are a personal touch with Auxiliaries, and endeavoring to adopt as nearly as possible a uniform system of working and giving. Five new Auxiliaries have been formed during the year, eighty-five added to the membership. They reported last year a gain of $400, making the contributions the largest in the history of the Presbytery. Interest has been aroused by the personal work of the officers, systematizing the work, and earnest prayer; by making the annual meetings of the deepest possible interest. We have procured speakers, who have not failed to arouse a new zeal for the work. We have also adopted for the closing of our morning session a service of song, which proved most interesting. The last annual meeting showed the largest attendance on record. All are willing to do all they can for the special objects. One Presbyterial scholarship, also several scholarships, are supported by Auxiliaries and individuals."

Morris and Orange. Nearly every society in the Presbytery is both Home and Foreign, and the interests are joint ones. The contributions to Home Missions have increased largely; several of the societies have given to the special objects the past year which have never given before. "There is interest, and there is good work done, and many of the societies are doing more, in the way of arranging yearly programs, and by other methods, to make the meetings attractive. Throughout the Presbytery there is the feeling that earnest work must be done, and the workers are doing their best to push the work and gain the interest of the uninterested. More of our members attend the meetings of the Woman's Board in New York, and are much profited thereby."

Through the efforts of the Secretary of Literature new interest has been stimulated and aroused in the publications of the Woman's Board. Such interest bears its valuable fruit. Several societies are thinking of forming mission study classes, and may use Doyle's Presbyterian Missions.

Newark Presbytery reports an increase in the number of societies, a larger membership, a gain of $400 in contributions. The Secretary writes: "There is more interest shown in the Newark Presbytery every year. Urgent appeal is made each year to the members to increase their forces by personal effort. We average an increase of two Auxiliaries each year. We have gained along every line. There are so many churches on the roll of the Presbytery who do not affiliate with us, that I shall never rest until they are brought in. How can an American woman be indifferent to the welfare of our land."

The Auxiliaries throughout this Presbytery are loyal to the special objects. A number of scholarships are wholly or partly sustained.

New Brunswick. The President of this Presbytery brings strongly out the fact that knowledge increases interest. This has been clearly demonstrated in the work of the societies throughout the Presbytery, also the value of personal consecration to the extent that self is for-

gotten. "There is a growing interest in missionary work; this has been brought about by the perseverance of the faithful few, by personal work, either by writing interesting letters, or talking with individuals." Most of the societies have a committee for each month, and they make their subjects a study, and that study brings knowledge, and knowledge interest, and interest work. This Presbytery is divided into five districts, with a President over each. "A district meeting is very helpful, bringing out talent never before known." Much interest has been shown in the special objects.

Newton Presbytery sends the cheering record: "Newton is going forward. There is a great deal of interest, and there is great hope that it will grow to be more general." The coming year the special objects will receive more attention, many of the societies having planned means whereby to raise this special contribution Interest in this work is already established in many of the Auxiliaries. Increasing zeal in missionary work is manifest. This has been aroused by the "earnest desire of the members to give to others what they themselves enjoy of spiritual things." The societies are urged to make the devotional an emphasized feature of their meetings. "The missionary spirit we find is also increased by study of the work as it is carried on in the various fields. Many of the auxiliaries have carefully prepared programs for the regular meetings. Committees have been appointed for each month, so that every member is expected, not only to take part, but also to assist in the preparation of this program." This plan has been very successful in making the meetings profitable.

West Jersey Presbytery feels much encouraged by the work of the year. "It has been going bravely onward, and sometimes upward. Four new societies, nearly one hundred more members—there must be more interest." Special and original programs on the subject of the month, making the meetings attractive, because of preparation on the part of those having them in charge, has led to a larger number being held than heretofore. Among the twenty-one societies which reported, only one failed to remember the special objects. Four societies report twelve meetings held, six report ten. Much earnest work has been done during the year, on which God's blessing will surely rest.

The Young People's Work.—The aim during the past year of the work of the Secretary of "Young People" has been educational "that results might be continuous and not spasmodic." Each Presbyterial Society has a secretary for young people. The eight secretaries report 239 Christian Endeavor societies, 126 Junior societies and 87 Bands. Of these 452 societies Elizabeth has 49; Jersey City, 53; Monmouth, 57; Morris and Orange, 67; Newark, 49; New Brunswick, 54; Newton, 49; West Jersey, 78. The reports show an increase in gifts. There has been a gain each year since 1899. A large part of this increase is due to the faithful work of the Presbyterial Secretaries of Young People's Work.

Literature.—The means used to disseminate a knowledge of the work of the Woman's Board and stimulate an interest therein is under

the direction of a Synodical Secretary of Literature. In each of the eight Presbyteries of the Synod there is a Literature Secretary. Out of 195 Auxiliaries, 180 report having Secretaries of Literature. There are in the Synod 2,069 subscribers to *Home Mission Monthly,* an increase of 103 over last year, and 1,316 subscribers to *Over Sea and Land.*

Freedmen.—The work for Freedmen in the Synod has been carried on with increased interest and success. There is a gain in contributions of $125. Valuable boxes have been sent to the schools under the Freedmen's Board. Monmouth Presbytery leads in scholarships paid for. Elizabeth Presbytery is the largest contributor to the cause.

Review.—The essential facts set forth in the report witness to a progressive development on all lines—the Material and Spiritual; they are co-dependent; progress on one line is almost a guarantee of progress on the other. There is a distinct advance in the total financial support afforded by the large increase noted in contributions of money, thus insuring an enlargement of the field of operation. We also note an increase in the number of the societies, and the membership. It is apparent that there is a stronger and deeper interest manifested in all departments of the organization. A growth of missionary spirit, a result most ardently to be desired, and sure of attainment if all programs prepared by the local societies provide for a closer study of the work, and the peculiar needs of the exceptional populations treated of in the printed leaflets, published by the Woman's Board, also the *Home Mission Monthly.* Too much insistence cannot be possible in urging the importance of such a study upon the societies of the organization. It will be evident to all, that if this suggestion is adopted, there will be a remarkable progress to note in our next annual report. We should be able to say, as did Paul, "I have kept the faith." "He was remembering how, from the time his Master called him, he had served that Master all his days. As he wrote it, he must have seen Damascus and the open sky again. The voice of Jesus must have been once more in his ears. From that time on he had served and loved his Lord. What wilt Thou have me to do?' had been the question of all his life."

HARRIET B. MILES.
Corresponding Secretary.

IX.—REPORT OF THE PERMANENT COMMITTEE ON FOREIGN MISSIONS.

According to the report made to the New York Assembly, the year then just closed was the best year in the history of the Board of Foreign Missions. The report made to the Los Angeles Assembly held it such a good second that it is worthy to be yoked with it, the receipts for the year being $1,049,000.00, or only $36,000 less than the year before, and the additions, again, footing up 5,227, or only fourteen behind the banner year.

Turn for a moment or two to China. What a baptism of blood the youthful Christian Church there received, when, in connection with the Boxer uprising, in the awful summer of 1900, there were cruelly slain 132 adult Protestant missionaries and 56 children, together with 20,000 native Christians! Infidelity declared that this was the end of missionary effort in China, while timorous faith thought that possibly half a century would come and go before the Christian Church was ever as strong again in that empire as it had been. But Dr. Pentecost, since his visit to China, says that the cause of missions, so far as foundation work and increased power are concerned, has been advanced twenty-five years by the massacres of 1900. 1,282 persons were received into our Chinese churches last year, as against 681 the previous year. The church at Paotingfu itself, we are told, is crowded every Sunday. Our church is beginning to get a foothold in the province of Hunan. A deed to property in the walled city of Siantang has recently been made to us, as "The Great Elder Society of America," it being supposed that this is the first property ever transferred in that province directly to foreigners. In the city of Ningpo a missionary has been engaged to teach the sons of literary and well-to-do people, with the distinct understanding that there is to be daily prayer and Bible reading and that the Sabbath is to be observed as a day of rest. Rev. Mr. Brown, in charge of a large mission school at Tientsin, not long ago received a letter from Hon. Chang, Privy Counsellor to the Throne, expressing appreciation of his work and inclosing a check for one thousand dollars, as the beginning of an endowment fund. Admiral Sah, of the Chinese navy, has been soliciting subscribtions for St. John's College at Shanghai in connection with the Episcopal Church. He has a son in that college, and it is stated that he has said he is willing for his son to become a Christian.

When there was a recent uprising in the western province of Sz-Chuan, on the Yang-tse river, General Ts'en was sent to put it down. A letter was addressed to him by eighteen missionaries, expressing their satisfaction at receiving him, complimenting him upon the way he had put down an uprising in Shansi, and especially thanking him for his care of the missionaries there. To this the general replied: "It is much to be regretted that you should have had cause for alarm. I earnestly hope

that this insurrection may speedily be suppressed, and that the people and the church may enjoy tranquillity. Regarding my management of affairs in Shansi, it was entirely owing to the fact that all the leaders of your church were truly able to act according to the precepts of the *Save-the-world* religion, 'Love men as thyself;' therefore, the honor should be equally divided between us." China is awakening to a sense of the fact that in the altruistic spirit of Christianity "the Jesus Religion" has that in it that is wanting in Confucianism and Buddhism, and that it is a religion not only claiming to be a "save-the-world religion," but that it is worthy to save it and destined to save it.

Passing over to Japan, while the work is not moving as rapidly as it did a year ago, it is moving steadily and perhaps more solidly. The opening last fall of the Tokyo University for women under a Christian president marks an important milestone in the progress of woman's uplifting in the Sunrise Kingdom. The five hundred people enrolled at the beginning will make themselves felt for civilization and Christianity. Missionaries tell us that they have never seen such general interest in Christianity as is now manifested; and the new church is demonstrating its right to be by reaching out after others. Already its missionary society has occupied three stations in Formosa, manned by Japanese missionaries, in one of which there is a self-supporting church. A Japanese evangelist who visited this island, upon his return said two things impressed him: Everywhere he went men were ready to listen to him; everywhere he found Christians. There is no country where, in the same length of time, Christianity has taken such hold upon the higher classes as it has in Japan, as evinced by such a fact as that the President of the Japanese Presbyterian Missionary Society is also President of the Lower House of Parliament. Multitudes of the educated and the influential are studying Christianity and are being more and more impressed by it. In an address delivered at the tenth anniversary of the Tokyo Y. M. C. A. by Baron Maejima, an ex-cabinet officer, and not himself a Christian, he said: "I firmly believe we must have religion as the basis of our national and personal welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

The work in little Korea has been seriously embarrassed by Roman Catholic intrigues and by heavy taxes laid upon a poverty-stricken people. But it can show for the year 970 additions on confession of faith and twenty-one new chapels built by the contributions of the natives alone, while 3,300 persons received Bible instruction in 107 special Bible classes.

Turning to our own little Presbytery of Corisco, on the far-away West African Coast, we cannot get a better birds-eye view of the situation than is given in the first ten lines of the Board's report to our last Assembly. Says the report: "Hard, faithful work amid many difficulties is the story of our African Mission for the year. It is pathetic to think of that scanty little band of missionaries struggling

against heavy odds in a steaming equatorial climate, worn by illness, decimated by death, depressed by the failure to receive adequate reinforcements. But it is inspiring to read of their faith and courage, their refusal to give up the work, their stronger determination to win West Africa for Christ, and their indefatigable labors to give the savages about them the message of the Gospel."

In connection with the Baraka station a Fang church was organized with fifty-six members, forty-three being received on examination and the remainder by letter. The Efulen station reports, "This has been, in many respects a good year in the work at Efulen. The Lord has blessed the work and turned the hearts of man to seek the Way of Life. The attendance on Sabbath services has almost doubled during the year. The number of inquirers has steadily increased. Some come regularly twice a month from villages fifteen miles distant. Many of the people have voluntarily gone to those whom they have wronged and confessed, returning stolen property. Many of the villages have been having morning and evening prayers in the palaver house."

As suggestive of the breadth of the work and of the triumphant spirit of the workers, take these closing sentences from the report of the Elat station: "Thus the story of the station for the year has been told, and yet the half has not been told of God's rich blessings, which cannot be put upon paper, of subtle saving forces that have been set going, of the enlargement of the demands of the work, and of the pressing need of more workers to further clear the ground, sow the seed and gather in the ripening sheaves. But thanks unto God, who hath thus far given us plenty to do and some strength to do it, and the victory through our Lord Jesus Christ."

The Board, strongly feeling that large reinforcements should be sent to Africa this year, has secured five new missionaries for that field, three men and two wives. But three times that number is urgently needed, and will be sent, if they can be found.

Of the interesting work that is being done, either by our own Church or by sister Churches, in Uganda, and on the Congo, and in India, and in Siam, and Laos, and in many other parts of the world's broad field, time forbids us to speak.

But take that plaintive cry for help that comes to us from the Furrukhabad Mission. At a special meeting held on February 19th, 1903, an urgent appeal was sent to our Board for seventy-five missionaries to be sent out in the next three years, twenty-five a year. The appeal points out that seven million five hundred thousand people, dwelling in more than fourteen thousand villages, depend on our mission alone for hearing the Gospel; that, as they have only thirty-five missionaries, there are many villages which are never visited, and many more that are rarely visited, and that while they halt with the Gospel, multitudes of those that might be reached are passing out into eternity.

It is because of the needs of the fields, and because of the cry for help that is coming up from them here, there and everywhere, that our

Board has been led to issue its call for 200 additional missionaries. Will it get them? Why not?

If the China Inland Mission could put 100 new missionaries in the field within a year, and the Church Missionary Society could put 1000 there within ten years, will any one doubt the ability of the Board, that has the great and wealthy Presbyterian Church in the United States of America behind it, to put 200 additional missionaries in the fields within the next two years?

As reported to the Assembly, the churches within the bounds of our Synod gave last year to the cause of Foreign Missions $108,640, as against $119,112 the year before, or a falling off of $10,472. But turning to the Board's reports, we find that we gave through the Board $82,555, as against $79,803, showing a gain in contributions directly to the Board of $2,752.

Last year 2,697 churches in connection with our Assembly gave nothing to this great work. Fifty of them are set down to the *dis*-credit of the Synod.

In relation to the great missionary work it would seem that the weakest point with us Presbyterians is in the Sunday-schools. But it is a sad and startling fact that of the 7,615 schools in our connection, only 1,782 made an offering through the Board; while 5,833 made no offering whatever. We may feel disposed to felicitate ourselves that the amount given by our schools was the third largest of all the Synods, and that when it comes to the amount per capita, our schools outstrip all the rest, that amount being 10.1, Pennsylvania coming next with only 5.7. But an aggregate of less than $8,000 from our schools is not enough to lift us up with any undue pride! Other denominations are leading us in this matter. The Protestant Episcopal Church, through its Sunday-schools, gave in 1878 for Home and Foreign Missions $7,000.00. In 1902, twenty-four years later, it gave $110,000.00. The Methodist Episcopal Church schools gave, in 1878, for Home and Foreign Missions $185,000, and in 1902, $420,000. Our Congregational brethren are also moving in this direction. "Calling out the Reserves," is the felicitous motto they have adopted in their effort to train their children to love the work of Missions. And we too as a church need to call out our reserves. We should not rest satisfied till not only every church within our bounds makes an offering for this cause direct to the Board; we should not be satisfied till all of our 185 non-contributing schools are transferred to the contributing columns. It should be added, however, that some of the schools forward their gifts through the church, and so are not reported separately.

As no congregation can rise above the indifferentism of the pastor, so no congregation can long resist the enthusiasm of the pastor. Is it true that, *"To the pastor belongs the privilege and the responsibility of solving the Foreign Mission problem?"*

It is for us who are pastors and elders to see to it that the work does not lag behind because of any want of enthusiasm or of faithfulness on our part.

By preaching missionary sermons; by frequent use in other sermons of illustrations drawn from missionary heroes and from mission fields; by the maintenance of the concert of prayer; by remembering the cause in our public prayers in both the social and Sunday meetings; by providing a supply of missionary literature, and pushing it upon the people, and especially by disseminating the excellent literature furnished free by our Board, and by keeping the subject before our Sunday-schools and Young People's Societies, we should strive to quicken the conscience of the Church into an activity that will be at least somewhat commensurate with our opportunity, our ability, our obligation, and with the awful needs of the despairing, dying hosts of heathendom, concerning whom our Lord is saying to us, "Go preach my gospel."

Your Committee notes with profound gratitude that the effort to relieve the Presbyterian Building, 156 Fifth Avenue, of debt promises soon to be crowned with complete success, which will result in giving to our Home and Foreign Boards an increased revenue for current work.

Your Committee advises the Synod of the fact that it is arranging for another campaign, similar to the one conducted last fall, and if there are pastors and sessions that would like to have a visit in their church from a returned missionary, they are requested to make this wish known to Rev. Henry S. Butler, D.D., Blairstown, Chairman of the Synodical Committee.

In conclusion we offer the following resolutions:

1. That we extend our sympathies to our fellow-members of the Synod who are doing such heroic work in far-away Africa, assuring them that we feel for them in the depletion of their force by sickness and death, and that we rejoice in their courage and increasing success.

2. That we rejoice in the noble work our good women are doing, whose minutes and report have been sent to Synod, and congratulate them that they are able to show such great steps of advance for the past year.

3. That as a Synod we believe in and reiterate the solemn declaration of the General Assembly of 1847, which declares, "That the Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world, and every member of this Church is a member for life of said society, and, in maintenance of his Christian honor, is bound to do all in his power for the accomplishment of this object."

4. That we re-emphasize the importance of each church, if possible, observing and keeping alive the monthly concert of prayer.

5. That, recognizing in the Sunday-school a yet largely undeveloped field, we urge upon pastors and elders not only the importance of regular offerings from the school, but also the importance of regular, systematic instruction in the school upon the subject of Missions. This may be done by the adoption and use in the school of the quarterly leaflets which the Board is now furnishing or by the setting apart of a part of the hour for a certain Sunday in each month to be devoted

to this subject, or by any other plan that may be thought best suited to the wants of the particular school.

6. That we urge all our Sessions to have a committee to look after the interests of this great cause, and that, so far as possible, they have some other than the plate or basket plan for collecting funds for it.

7. That we heartily commend Mr. David McConaughy and his "work of education and inspiration" to all of our churches, especially to any of the stronger ones where there may be a hope of church or individuals being led to become partakers in the Forward Movement.

JAMES W. ROGAN,
Chairman.

X.—TWENTY-SIXTH ANNUAL MEETING OF THE WOMAN'S SYNODICAL SOCIETY FOR FOREIGN MISSIONS IN THE SYNOD OF NEW JERSEY.

The twenty-sixth annual meeting of the Woman's Synodical Society for Foreign Missions in the Synod of New Jersey met in the Prospect Street Church, Trenton, at 1:45 P. M., October 15th, 1903, the President, Mrs. William P. Stevenson, in the chair.

The Committee on Nominations was appointed, Mrs. J. T. Kerr, Chairman.

The report of the Corresponding Secretary was read by Mrs. Walter Condict, and was on motion accepted. Mrs. Stevenson read a letter from Philadelphia stating that the Woman's Board of Foreign Missions is now $1,700 behind the receipts of a year ago.

The report of the Young People's Secretary was read by Mrs. Peter Stryker, and was accepted.

The report of the Secretary of Literature was read by Mrs. L. B. Coddington, and was accepted.

The report of the Treasurer of the Contingent Fund was read by Miss E. M. Colton, showing a balance on hand of $59.19, and was, on motion, accepted. It was moved and seconded that $30.00 be sent to the Philadelphia Society. This was carried.

A conference followed, led by Miss L. B. Allen, of Elizabeth. The work of the Synodical meeting and society was introduced by Mrs. William Nelson, of Paterson, who suggested the following questions:

Shall we have a separate day for the Home and Foreign meetings in the Synodical Society?

Is the entertainment furnished at the Synodical meeting too lavish?

Shall the ladies feel free to remove their hats during the meeting?

Shall the Synodical meeting be largely devoted to conference (including reports) or to addresses by speakers?

What part shall the young people take in the meeting?

Are we doing all we can to have delegates appointed from the Auxiliaries to attend the Synodical meeting and to bring back a report of it to the Auxiliaries?

Would it be helpful to have five minutes for change of air?

Would it be advisable to have a Press Committee?

Most of these questions were discussed.

It was suggested that the reading of the minutes at the close of the meeting could be dispensed with. It was moved and seconded that the dispensing with the reading of the minutes be referred to the Executive Committee. Carried.

The work of the Presbyterial Societies was spoken of by Mrs. Kerr, who introduced the following questions:

How many Presbyterial Societies have a semi-annual meeting?

Do the Presbyterial Societies have reports published in full?

Do you have Conferences in your Presbyterial meetings?

Why do not the mothers bring their children to the meetings?

Work of Auxiliaries was next taken up, and Mrs. Knox, of New Brunswick, spoke on this subject.

Mrs. Tyrrell, of Perth Amboy, spoke of methods used in their Auxiliary, a committee being appointed and a topic assigned for each monthly meeting, the meetings being held in the evening.

Mrs. Cobb, of Elizabeth, spoke of the difficulties in finding leaders for Auxiliaries and for Bands.

A Conference on Young People's work followed, led by Mrs. Augustus Crane, of Elizabeth.

Miss Margaret Hodge, Secretary of Young People's work for the Woman's Board of Foreign Missions, told of the Conference on the subject of Young People's work for both Home and Foreign Missions held last summer at Silver Bay, Lake George, and among other helpful suggestions spoke of two new books on the study of missions in China, "Rex Christus" and "Princely Men of the Heavenly Kingdom."

Mrs. Stryker and Miss Allen spoke of work in the Christian Endeavor Societies.

Mrs. Stevenson introduced Dr. George Alexander, pastor of the University Place Church, New York, a member of the Board of Foreign Missions, recently returned from a visit in Brazil. Dr. Alexander gave a graphic picture of the scenery and of some of the conditions of life in that country, and told something of the missionary work of different churches there, of his attendance upon a meeting of the Synod of Brazil, and of the faithfulness and devotion of the missionary workers.

A solo was sung, "The King of Love My Shepherd Is," and a collection was taken, amounting to $18.35.

The Committee on Place of Meeting reported an invitation from the ladies of Asbury Park, which was accepted.

The Committee on Resolutions reported as follows:

WHEREAS, God in His goodness has permitted so large a number of our women to gather together on this our twenty-sixth anniversary, and has caused our hearts to rejoice in the glorious sunshine flooding His world to-day, be it

Resolved, That we offer Him our heartfelt thanks "for all His goodness and loving kindness to us and to all men," and that realizing the power of the Holy Spirit to turn many to righteousness, we pray more earnestly for a greater outpouring of that Spirit, that we may fulfill the mission appointed to us, whereby "the good tidings shall be preached unto the meek, and liberty proclaimed to the captives." Also

Resolved, That we extend our hearty thanks to all who have so generously contributed of their time and strength to make this day one long to be remembered as holding for us a feast of good things both for soul and body; *i. e.*, to our *officers* for the carefully prepared programs; to the *speakers* for their helpful and inspiring words; to our *hostesses* for their cordial welcome and bountiful provision for our physical needs, and to those who have led us in prayer and song

to the throne of grace, filling our hearts with the desire to more and more spend and be spent in the service of our blessed Master.

These resolutions were carried.

Mrs. Stull took the chair. The Nominating Committee presented their report. Upon motion this report was received and adopted, resulting in the election of officers as follows:

President—Mrs. W. P. Stevenson, Roselle.

ELIZABETH PRESBYTERY.

Vice-Presidents—Mrs. J. T. Kerr, Elizabeth.
Mrs. M. J. Petrie, Plainfield.

JERSEY CITY PRESBYTERY.

Mrs. W. M. Nelson, Paterson.
Mrs. P. F. Leavens, Passaic.

MONMOUTH PRESBYTERY.

Mrs. S. H. Thompson, Red Bank.
Mrs. Ella Stults, Cranbury.

MORRIS AND ORANGE PRESBYTERY.

Mrs. G. W. B. Cushing, East Orange.
Mrs. A. J. Brown, Orange.

NEWARK PRESBYTERY.

Miss A. M. Carter, Newark.
Mrs. W. J. Rusling, Newark.

NEW BRUNSWICK PRESBYTERY.

Mrs. E. M. Hunt, Trenton.
Mrs. J. J. Davidson, New Brunswick.

NEWTON PRESBYTERY.

Mrs. E. B. England, Asbury.
Mrs. W. R. Scranton, Belvidere.

WEST JERSEY PRESBYTERY.

Mrs. J. M. Moore, Clayton.
Mrs. R. C. Gage, Wenonah.

Recording Secretary—Mrs. J. H. Owens, Paterson.
Corresponding Secretary—Mrs. Walter Condict, Jersey City.
Treasurer—Miss H. F. Van Meter, Salem.
Secretary of Literature—Mrs. L. B. Coddington, Murray Hill.
Secretary of Young People's Work—Mrs. Peter Stryker, Bound Brook.

The minutes of the meeting were read and accepted.

The benediction was pronounced by the Rev. Walter A. Brooks, D.D., pastor of the Prospect Street Church.

ELIZABETH D. PAXTON,
Secretary pro tem.

XI.—TWENTY SIXTH ANNUAL REPORT OF THE WOMAN'S SYNODICAL SOCIETY FOR FOREIGN MISSIONS IN THE SYNOD OF NEW JERSEY.

A report is not a bundle of statistics, though it is largely that. It is not a gathering together of facts for our own pleasure and profit, though it should be that. It is a record of work done, whereby each member of the Society may realize her union with, and her share in the whole. Hence the great need that each Auxiliary Secretary should obtain and send a clear, full statement of facts to her Presbyterial Secretary, who will be only too happy to pass the information on to the Synodical Secretary.

The delightful essays of which the local societies are so fond and often demand from their secretaries, are enjoyable and good, if accompanied by all the figures representing progress or retrogression, upon which we must largely depend in order to truly know our status and our achievement.

The Treasurers' accounts are well arranged and clearly stated, but the Presbyterial Corresponding Secretaries have often to send very imperfect reports, though well written and interesting in incident. Perhaps the whole number of Auxiliaries is not there, or the membership is omitted; average attendance is seldom given, though it would be a useful gauge to indicate the pulse of the Society.

These omissions make an accurate Synodical report impossible. A report well used is a means of grace to each local organization. It is an incitement and an incentive to truer interest and more thorough work.

The Synod of New Jersey generously prints a full supply of the Woman's Synodical report. Last November a copy was mailed to the Secretary of each Auxiliary in the State, so far as your Secretary could obtain name and address, so that every Auxiliary in the Synod might know what each Presbytery had done, and what had been accomplished as a whole.

Still further, reports are "footprints on the sands of time," that seeing we "may take heart again."

Among the few Synodical reports that our President, Mrs. Stevenson, kindly put in my hands last October, at Morristown, is that of 1893, which takes us back a decade, and shows us what was then wrought by many who have gone while associated with many who are here to-day. We will use the report of 1893 as background of contrast with the work of the present.

Elizabeth comes with the word "Cheer," having increased since last year in both numbers and gifts. Churches, 33; Auxiliaries, 28; Contingent Fund, $61.60; contributions, $5,119.35. In '93 there was an Auxiliary or Band in every self-supporting church, and the contributions were $5,318.89, which is $199.54 more than to-day.

Jersey City.—Churches, 37; Auxiliaries, 21; Contingent Fund, $87.70;

contributions, $2,501.37. In '93 they were $2,929.26, which is $427,89 more than to-day.

Clairmont, the new Auxiliary of last year, has doubled its numbers. The new Auxiliary of this year was organized in Lafayette Church. Is this the first Foreign Mission Auxiliary belonging to the colored Presbyterian Churches of New Jersey? If so, we trust that an example is set for the women of every colored church in our Synod to enter upon the duty and privilege of this blessed work.

The Jersey City Presbyterial Society has gained a new President, and has not lost its long loved and honored head. We welcome to-day in the Synodical Society, Mrs. Wm. Nelson, of Paterson, as Jersey City's presiding officer. We feel confident that she who knows so well the voice of the Shepherd will lead aright. Jersey City is happy in the new office of Honorary President created for Mrs. Forman, who, "like Queen Esther, came to the kingdom at a critical time," and has guided the society to a time of prosperity. To-day she is its Dowager Queen.

Monmouth.—Churches, 48; Auxiliaries, 25; Contingent Fund, $26.60; contributions, $2,249.55. In '93 they were $2,839.26, which is $589.73 more than to-day.

We welcome Mrs. F. H. Mann, of Beverly, as Recording Secretary of Monmouth.

Morris and Orange.—Churches, 45; Auxiliaries, 37; Contingent Fund, $45.12.

Contributions through the Presbyterial Treasurer, $5,835.40; through New York, $1,199.49; total, $7,034.89. In '93 they were $7,577.33, which is $542.35 more than to-day.

Elmwood Mission Band has developed into an Auxiliary. All the societies have studied the Foreign work to a greater or less degree, three or four using Via Christi or Lux Christi.

Miss Grace Newton, of Trinity South Orange, has returned to China. She is a loved daughter of this Presbytery.

Newark.—Churches, 36; Auxiliaries, 26; Contingent Fund, $174.41; contributions, $5,303.14; in '93 they were $5,121.83, which is $121.83 less than to-day. This is the only Presbyterial Society showing a gain over the report of '93.

We welcome Mrs. Samuel Clark, of Newark, as Presbyterial Treasurer.

Miss Alice Carter, of Montclair, will be followed to her work in China by the love and prayers of this Presbyterial Society, who have lost in her going a valuable Y. P. Secretary, but have gained a worthy representative on the Foreign field.

We welcome Mrs. J. M. Mann, of Bloomfield, as C. E. Secretary, and Miss Edith Carter, of Montclair, as Secretary of Bands.

New Brunswick.—Churches, 36; Auxiliaries, 32; Contingent Fund, $102.94; contributions, $4,186.65; in '93 they were $4,416.82, which is $230.17 more than to-day.

Eight societies have gained in membership, and many have increased

in average attendance. This is the only report which speaks of the use of the "Year Book of Prayer."

Newton.—Churches, 35; Auxiliaries, 36; Contingent Fund, $32.79; contributions $1,566.63; in '93 they were $1,943.08, which is $376.45 more than to-day.

West Jersey.—Churches, 60; Auxiliaries, 30; Contingent Fund, $61.49; contributions, $1,438.49; in '93 they were $2,667.32, which is $1,228.88 more than to-day.

"Five of the older Young People's organizations are now included with the Auxiliaries."

Woodbury has reorganized. We should especially rejoice with them that a society which was lost is found.

We welcome Miss Jane B. Long, of Haddonfield, as Secretary of Literature for West Jersey.

SUMMARY ON YOUNG PEOPLE'S WORK—

The 506 Young People's organizations in our Synod, with a membership of over 9,000, have contributed $6,331 to Foreign Missions through our Woman's Board.

Elizabeth Presbytery stands first, giving over $2,000; New Brunswick is second, $1,063; Morris and Orange, third, $872; Monmouth, fourth, $657; Jersey City, fifth, $584; West Jersey, sixth, $431; Newark, seventh, $428; Newton, eighth, $269.

SUMMARY—

Churches, 330; Auxiliaries, 225; Contingent Fund, $592.65; contributions, $29,399.84; in 1893 the contributions were $32,814.51, which is $3,414.67 more than to-day.

This seems like a startling retrogression in our history. In reality we find that there has been a deflection rather than a diminution in our gifts. In each of two Presbyteries a single church has built a Memorial Hospital on the Foreign Field. The First Church of Jersey City has completed the Forman Memorial at Yaung Kong, China, at a cost of $2,000. Dr. Herr has said "The money never could have been raised if it had not been for the women of the church."

The First Church of Montclair has given $3,775 this year for the work of the Junkin Memorial in Fusan, Korea. This last record shows how a church can give when sympathy and feeling are thoroughly enlisted. There is an allurement in going out of the beaten track, and an inexpressible joy to the giver when hand touches hand, and heart meets heart in our giving. Then the dutiful collection is transmuted into a token of love.

> "The gift without the giver is bare."
> "Who gives himself with his gift feeds three;
> Himself, his hungry neighbor and Me."

Missionaries under the special care of the women of New Jersey.

"Pray for my soul. More things are wrought by prayer than this world dreams of, wherefore, let thy voice rise like a fountain for me night and day."

Under the care of—

Jersey City—Mrs. E. W. Ladd, Baranquilla, Colombia; Rev. W. J. Drummond, Nanking, China.

Monmouth—Miss Celia J. Riley, Medellin, Colombia; Miss Charlotte H. Brown, Sidon, Syria; Rev. C. H. Bandy, Fatehgarh, India.

Morris and Orange—Mrs. Daniel McGilvary, Cheng-Mai, Laos; Miss Jessie Scott, Bogota, Colombia. In China—Mrs. J. B. Neal, Chinanfu; Dr. Francis F. Cattell, Dr. Mary E. Fitch, Soo-Chow; Rev. W. J. Drummond, Nanking.

Newark—Mrs. T. S. Ogden, Baraka, Africa; Miss Adelaide A. Brown, Kodoli, India; Mrs. C. H. Irvin, Fusan, Korea; Miss Harriet Lewis, Miss M. E. Butler, Mrs. J. G. Kerr, Canton, China; Miss Edwina Cunningham, Ningpo, China; Mrs. Wm. M. Campbell, Hainan, China; Rev. E. W. Simpson, Kolhapur, India.

New Brunswick—Miss Ella Kuhl, Curityba, South America; Mrs. John Newton, Lahore, India; Mrs. J. F. Holcomb, Jhansi, India; Dr. Ruth B. Boggs, Canton, China; Miss M. Morton, Ningpo, China; Rev. C. A. Killie, Peking, China.

Newton—Mrs. W. J. Drummond, Nanking, China; Miss Goddard, Sahoranpur, India.

West Jersey—Rev. J. M. Goheen, Kolhapur, India.

"God's love has called to His side," within the past year the following:

Mrs. C. A. Langdon, charter member and Vice-President of Elizabeth Presbyterial Society. Mrs. Baldwin, President of Liberty Corner.

Newark—Mrs. C. A. Cook, President of Grace Auxiliary, Montclair; Miss F. B. Rowland, Vice-President of the Presbyterial Society.

New Brunswick.—Mrs. I. P. George, President of Lawrenceville Auxiliary; Miss Christine Betz, of Etawah, India, a Missionary of Pennington Church, a Zanana Worker for 30 years.

"They travel upward to the throne,
Where sittest Thou the satisfying One."

Compassed about by this cloud of witnesses, those called of God to the front in our stead, and those called of God to their reward, let us go down from this house with a renewed covenant of loyalty to the Church of Christ whose name we bear. Let us say "Whatever work the Presbyterian Church does, I do," followed by the prayer "Lord, what wilt Thou have me to do?"

CORNELIA EMES CONDICT,
Corresponding Secretary.

XII.—REPORT OF THE PERMANENT COMMITTEE ON SAB BATH-SCHOOL WORK.

Statistics.—The reports for last year show 434 Sabbath-schools within Synod's bounds, which includes the Presbytery of Corisco, a gain of 3 schools over last year. These schools report a membership of 8,366 officers and teachers, 65,492 scholars, and 5,873 members of the Home Department, a total membership of 79,731, a gain of 1,004 over last year. 4,765 officers, teachers and scholars have been lost to our schools during the year, which is offset by a gain of 6,116 new members.

The most gratifying gain has been made by the Presbytery of Corisco, which reports a total membership of 1,913, as against 395 last year. The Presbyteries of Morris and Orange and New Brunswick also report substantial additions. The Presbyteries of Elizabeth, Monmouth, Morris and Orange, and Newton show a gain in number of schools.

1,987 of our scholars have been received into the membership of the Church, 366 less than reported last year. The total number of scholars reported as being members of the churches is 14,749. The Home Department has a membership of 5,873, a gain of 509. The Presbytery of New Brunswick has the largest number, 1,201, and also shows the largest increase, 190. Monmouth and Elizabeth Presbyteries follow, with gains of 186 and 155. Normal classes are now established in each Presbytery, the total membership of such classes being 526 as against 445 the previous year.

Offerings.—The churches and schools of Synod gave to the Board of Publication and Sabbath-school Work $12,086, or $195 less than last year. Of this amount $5,615 came from the Sabbath-schools, a gain of $934 over the previous year. The Sabbath-schools gave to other boards of the Church $20,167, a gain of $2,282, and contributed for their own support $36,529, making a total raised by our schools of $63,311. Neither is this all, for many of our schools contribute largely to local and interdenominational benevolences, which does not appear in reports to our General Assembly.

Catechetical Instruction.—259 of our schools report "The Westminster Shorter Catechism" taught. The instruction of the children and youth of our church in the fundamental principles of the Bible and of the Reformed Faith is of vital importance. Our Board of Publication has endeavored to aid parents and Sabbath-school workers in this matter by the presentation of Bibles to all scholars under eighteen years of age who have correctly recited the Shorter Catechism. The number of Bibles awarded last year was 1,028. Since its reorganization in 1887, the Board has presented 23,869 Bibles; in this work it has received the universal endorsement of the church, and the offer is continued.

Mission Work.—The work of Presbyterian Sabbath-school Missions has made steady and marked progress, with more missionaries on the field, a wider extent of territory covered, a striking increase in the num-

ber of schools organized and reorganized, evangelistic and institute work on a larger scale, and more permanent results shown in the development of churches from this work.

The missionaries of the Board have prosecuted their work within the bounds of 25 Synods and 93 Presbyteries, located in 32 States and Territories, and also in the city of Havana, Cuba. The Board has now 14 Synodical and 93 Presbyterial missionaries, and 1 missionary in Cuba, making a total of 108, an increase of 11 over last year. As the result of their labors, there were organized 1,047 new schools, and reorganized 363, 1,410 in all, with an aggregate membership of 44,623 scholars and 4,876 officers and teachers; total, 49,499.

During the year 155 missionaries, including 42 summer missionaries, were on the field for longer or shorter periods. The churches organized during the calendar year 1902 from schools established by our missionaries were 71, of which 55 were Presbyterian churches. During the past fifteen years since 1887, as the outgrowth of this work, 704 Presbyterian churches have been organized, or about 1 for every week of the 15 years. In addition, 460 churches of other denominations have been organized as the outgrowth of our mission schools in destitute places.

It is a matter of thankfulness to our Heavenly Father that we are able to report increase in the Sabbath-school work of our church along almost every line. Reports show 8,207 schools, a gain of 63 over last year; with a total membership of 1,148,442, a gain of 10,012. Officers and teachers, 118,182, a gain of 1,689. The Home Department now numbers 65,800, a gain of 6,177.

36,785 of our Sabbath-school scholars were received into the membership of our churches during the year. It is here that we derive our greatest encouragement. The total number received from the Sabbath-schools into full membership of the church since the first publication of the reports in the Minutes in 1884 is 546,668, an average of over 28,700 each year. It is an incontrovertible fact that the larger portion of the church to-day, including its ministers, elders deacons, and almost all the faithful and aggressive members, came into the church through the portals of the Sabbath-school.

Your Committee would again impress upon the churches and Sabbath-schools of Synod the importance of continued and increasing gifts to this great work. If the Board is to employ additional missionaries to reach the many millions, in whose behalf Presbyteries are demanding more workers to be sent out by our Board, an increase of gifts is absolutely essential, and yet the offerings from our Synod show a decrease of $110 from the previous year.

If every Presbyterian Sabbath-school would observe "Children's Day," and make it a grand celebration in behalf of this most patriotic and Evangelistic work of our church, the Treasury of the Board would be supplied with ample means to double its present force of missionaries.

Colportage work—We desire to call the attention of the Synod to the new work just committed to the Board by the last General Assembly,

that of publishing and distributing Christian and Presbyterian literature in foreign languages among the immigrants who now form a large proportion of our population, and whose anarchistic, socialistic and irreligious tendencies are becoming a national peril. Our late General Assembly at Los Angeles heard and responded to this call of God in the following definite action: "That the General Assembly authorizes the Board to receive special gifts for the publication of Evangelistic literature in foreign languages; and for the support of colporteurs to labor among the foreign speaking populations, or any other needy people of our country, under the supervision of the Sabbath-school and Missionary Department of the Board." The Immigration Bureau states that during the last fiscal year, ending June 30th, 1903, 857,046 immigrants arrived in the United States. The States east of the Mississippi received eighty-seven per cent. of these. Eighty per cent. of the immigration to this country is composed of the following eight races: Italian (south and north), Polish, Hebrew, Scandinavian, German, Slovak and Croatian. These foreigners make the United States for us the most opportune, the most strategic mission field in the world. If we grasp our opportunity, if we Christianize and Americanize these millions of foreigners, we will not only save our own nation, but do much to evangelize all nations. *We must save America to save the World.*

The Board needs $20,000 this year to inaugurate this colportage work, and this must come as special offerings, as the Board cannot take this sum from the Sabbath-school Missionary Fund, nor can the amount contributed for Sabbath-school missions be diverted for colportage work. The Board will employ as large a corps of colporteurs as the money contributed will warrant, and these will be distributed among the largest foreign settlements of the country. The colporteurs will speak the language of the people among whom they labor, and will bear Bibles and tracts in the tongues of the immigrants.

Your Committee would recommend for adoption the following resolutions:

1. That Synod re-affirms its recommendation that Normal and Home Department classes be established in all our schools as far as possible.

2. That our churches and Sabbath-schools be urged to make an annual offering for the general work of Sabbath-school missions.

3. That our Sabbath-schools be urged to observe Children's Day, the second Sabbath of June, and Rally Day, the last Sabbath of September, and that on these days liberal offerings be made to the missionary and colportage work of the Board.

4. That Synod commends to its churches and Sabbath-schools the new work of colportage among our immigrants and foreign-speaking populations as entrusted by our General Assembly of 1903 to the Board of Publication and Sabbath-school Work.

5. That we commend the general, careful and prayerful use of a Decision Day along the line of the work of the Assembly's Evangelistic Committee.

HENRY C. CRONIN,
Chairman.

XIII.- REPORT OF THE PERMANENT COMMITTEE ON YOUNG PEOPLE'S SOCIETIES.

Our tenth annual report on Young People's Societies comes to Synod bearing more shadows than for several years past. The Presbyterial chairmen are in a good position to judge of the situation. One says, "There seems to be a feeling very general that the Christian Endeavor Societies are not in a really healthy and vigorous condition. I do not believe it will help matters to disband and organize some other. Let us, on the other hand, throw ourselves heartily into the cause of training and working our societies." Another chairman says, "My observation goes to convince me that all Young People's Societies are rather getting into a rut. There seems to be not much spiritual fervor or evangelistic zeal." Still another says, "I do not think, on the whole, that the Young People's prospects are as good to-day as they were five years ago, yet the loss is very slight, if any, in the past year." On the other hand, still another sas, "While the cause of Christian Endeavor is criticised in some localities, it might be well for ministers and elders to remember that they ought not to expect more from a C. E. communicant than from one who is not a Christian Endeavorer." When we see our young people coming under the same spell that has hindered our churches and caused a decline in the number of students studying for the ministry, and, in addition, find that their pastors and Sessions have assigned them no definite work and made no provision for their training in the doctrine, history or polity of their church, it is not surprising that such societies are not flourishing. But there are societies that are succeeding, as the reports show, and, altogether, our societies gave more than last year. An instance of how steady they are in giving where the matter is well looked after is seen in the societies of New Brunswick, where for the eighth year $60, the amount needed for their assigned missionary, the Rev. Charles A. Killie, of China, has been collected.

All our chairmen urge the need of Christian training, which is referred to later.

This Synod has several times overtured the General Assembly to take up these matters, but with little result until the Assembly of 1903 (see Minutes of General Assembly, pp. 60-65), in answer to an overture sent up by us, appointed a Permanent Committee on Young People's Societies, and arranged a plan of oversight, which is the same as that which has been operating in our Synod for ten years. The plan provides that "the Permanent Committee shall have oversight of Young People's Work throughout the church, in coöperation with Presbyteries, Synods and General Assembly, and shall annually present to the Assembly a report of the statistics and a summary of the labors of all the Young People's Societies, together with all needful recommendations and suggestions." This committee has held its first

meeting, and is preparing for a statistical blank, training courses and needed space in the denominational papers, and has sent a circular letter of information to all the Synods and Presbyteries and to all the churches on the roll of the General Assembly.

I.—MISSIONARY ENTERPRISES.

For the most part the missionary enterprises of the societies are related to the assigned missionaries with whom the societies are connected and to whose support they give. These missionaries are so assigned by the Boards, and the amount of their salary is a mark to aim at. All the Presbyterial groups of societies continue in their giving, but only New Brunswick has reached the full amount.

For a full list of these missionaries we must refer to the Minutes of Synod for 1901.

II.—CHRISTIAN TRAINING COURSE.

On all sides rises the cry for Christian training of the young. All pastors see the need. A few have gone into this work and are personally conducting successful classes. One chairman says, "If they had this solid instruction and knowledge, enthusiasm would flow as naturally as heat comes from fire;" and another adds, "Instruction is needed along the lines of doctrine, polity and organization. Few young people know how the Presbyterian Church differs from the Lutheran or Methodist and why. Not many can tell anything about our church courts. Not one in fifty can tell how many benevolent agencies the Presbyterian Church has and the sphere of each." And still another says, "It seems to me that the standard of judgment should be whether the young people are being solidly instructed in religious knowledge, and thus growing more and more intelligent in the wisdom of God." If this is so, then who is to give this instruction? Certainly no one is so competent as the pastor. He is the chief instructor and director of education to the whole congregation.

With the hope of aiding pastors and Sessions in this matter, we have annually, for nine years, called your attention to standard text-books that have proved their worth in the classes of the Student Volunteers, the Y. M. C. A., Epworth League, and Guilds of the Church of Scotland, and we have kept in mind the necessity for combining beauty, cheapness and quality. We recommend for 1903 as follows:

(1) *Biblical Department*—"The English Bible," by Rev. George Mulligan, of Scotland, one of the best of the Guild text-books of the Church of Scotland. Cloth edition, 35 cents.

(2) *Historical Department*—"Landmarks of Church History," by Prof. Cowan, D.D., of the University of Aberdeen. This is another of the Guild text-books, and has become celebrated. Cloth, 35 cents.

(3) *Missionary Department*—"Rex Christus," a study of China, by Dr. Arthur H. Smith, author of "Chinese Characteristics." It is a suc-

cessor to "Lux Christi," and a more attractive book. Cloth, 50 cents; paper, 30 cents.

Each one contains suggestive helps for further study, especially "Rex Christus."

An entire set in cloth, $1.18. These prices are net and special.

Purchasers may obtain these books, singly or in sets, from the Presbyterian Board of Publication, Phila., Pa., which will send them, postpaid, upon receipt of cash, accompanied by a statement that the order is connected with the Christian Training Course work of the Synod of New Jersey.

Is it too much to hope that pastors, generally, will take up Christian training? The young people themselves realize that something more is wanted for their religious meetings than scripture verses and sentence prayers. It is to be noticed that we have not recommended at any time any courses of Bible study. Our theory has been that all young people shall receive their instruction in the Bible in Sunday-school, and that the Christian Training Course should provide what is not taught in the Sunday-school.

III.—STATISTICS.

Our statistics are obtained in part from the reports of our Boards and of the New Jersey Christian Endeavor Union. Of the Christian Endeavor group there are 261 Senior Societies, with about 9,000 active members, out of 680 for all denominations; 7 intermediates, with 175 members, out of a total of 17, and 146 Junior Societies, with about 3,000 members, out of 406 for all denominations. Miss Ida B. Stephens, the efficient Secretary, writes: "The Presbyterian Societies have taken the lead this year as usual. Out of the 12 societies giving most to missions, 9 are Presbyterian. The banner Senior Society is the First Presbyterian of Newark, $504; the banner Intermediate is the Fourth Presbyterian of Trenton, $51; the banner Junior is the First Presbyterian of Newton, $76. Out of the 136 societies making increase of 10 per cent. or more, 66 are Presbyterian."

Our Young People's Societies of all kinds, including Mission Bands, number about 500, with 13,500 members. These gave to Home Missions, $5,557, being an increase of $617 on last year; to Foreign Missions, $7,552, an increase of $75; to the Freedmen's Board, $241; to other Boards, $120; to Synodical Home Missions, $160, or to all the Boards, $13,630, being an advance on 1902 of $560. This is not a large sum, but it is an advance continuing for six continuous years, some of which have been notable for large demands. Certainly this does not look as though our societies were dying out. It shows that they have strength, that there is a good foundation. Oh! for the wisdom and attention on the part of all pastors and elders to use that strength and build higher on that foundation.

We recommend that the following resolutions be adopted by Synod:

1. That our societies be commended for their missionary gifts, and that they be urged to continue to advance.

2. That we ask all our societies, subject to the advice of Session, to make a Thanksgiving offering of at least three dollars from each society to the work of Synodical Home Missions.

3. That the attention of pastors and Sessions be called to the great need of some Christian training course for their young people by which they may be instructed in the doctrine, history, polity and missions of our church, and that the matter be brought up in Session at an early date with a view to some action during the coming season.

HUGH B. MACCAULEY,
Chairman.

XIV.—REPORT OF THE PERMANENT COMMITTEE ON SABBATH OBSERVANCE.

In accordance with resolution 4 of last year, each Presbytery was communicated with to learn who was the chairman of the Committee on Sabbath Observance in that Presbytery. It was found that two of our Presbyteries, Newark and Morris and Orange, did not even have a committee. From the remaining Presbyteries four replies were received and an abstract of the last report. Judging that the conditions are the same in the other Presbyteries, we can conclude that the condition in the State of New Jersey was never worse in respect to the desecration of the Sabbath. The word from Newton to West Jersey is that the moral tone is lowered, to say nothing of the understanding of the religious obligation of those who have professed to follow the Son of God. In reviewing the conditions and speaking of the laxity in our midst we do not do it as pessimists. As honest Christians we review the situation that we may follow the example of those who rebuilt the walls of Jerusalem. Where the greatest attack is to be this shall be the place for the rally. The great bulwark of the Christian Sabbath is being assailed. Here the followers of the Captain of our Salvation are to meet for aggressive work. Personal comforts and personal liberty are not questioned at such times. The one purpose is, to keep the citadel at whatever cost.

We find that both the law of God and the law of man is being disregarded. This is a double anarchy, and it must be met by the extreme of coöperation on the part of those who love God and the state. The courage of a William E. Dodge is demanded, who, when a railroad with which he was associated decided to run trains on God's day, said, "Then, gentlemen, put a flag on every locomotive with these words inscribed on it, 'We break God's law for a dividend.' As for me, I go out." He sold his stock at once. It is, indeed, pathetic that an appeal must be made to ministers, elders and people for an observance of the Sabbath that is according to the Book, which we declare to be the only infallible rule of faith and practice. Yet it is necessary. Professing Christians are very careless, not to say guilty. Sunday dinner parties, social engagements, the Sunday newspaper and travel for convenience on the Lord's Day are so common that many have ceased to think of the morals of the question any more. Brethren, resolutions will avail little till the Church, as an organization, keeps this day holy. Churches have so far forgotten the command of Christ to "preach the Word" that Sunday concerts are held in the House of God on His Day, where the preacher merely announces the hymns and possibly makes a brief prayer, brief because the organist says it must be.

The increased amount of business on the first day of the week is suicidal rather than beneficial. Whatever the first result may be or man's opinion about privilege, it is a fact that it is economical for

man to observe all the laws that God has made. These, in His omniscience, were made with all future conditions in mind. No redactor is needed to modify or modernize these, "Thus saith the Lord." Often there is an appeal to personal comfort or convenience, as if these had anything to do with the matter. When God told Jeremiah to journey twice from Palestine to the Euphrates with that linen girdle he obeyed, and because he obeyed he was continued as God's prophet in Judah. In modern times if the preacher must go a mile, he is apt to take the trolley car. It is worth considering whether even a preacher can break God's law, by desecrating the Sabbath Day, in getting to an appointment, and then hope to be used as the mouthpiece of God in speaking for God to the waiting people. The Word reveals that obedience precedes blessing, and that one must be faithful in keeping the known before the new is granted. "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing," is a command that must be noted with reference to this subject. Only by observing it can there be a line of demarcation between those of the world and those of Christ. It is worth while to do *right* for the sake of God, self and the lost. The world will not invigorate the declining sentiment, and it rests entirely with those who are loyal to their Saviour. As judgment will begin first at the House of God, so obedience is here first to be found.

The following resolutions are submitted for adoption:

1. That, in accordance with the overture from the Presbytery of Newton, the Synod of New Jersey appoint the Committee on Sabbath Observance as a committee to confer with simlar committees that may be appointed by other denominations, to unite on some form of co-operation for the better observance of the Sabbath, especially by the railroad and manufacturing companies of the State, and that this committee be directed to begin correspondence with the other denominations looking to the appointment of similar committees.

2. That, in view of the departure of the Rev. Israel W. Hathaway, D.D., late Secretary of the American Sabbath Union, to enter upon the eternal Sabbath, we express our sympathy because of the earthly separation to his widow, his son, the Rev. H. W. Hathaway, and to the American Sabbath Union.

3. That the Synod of New Jersey, as did the last General Assembly, hereby expresses its strong and emphatic disapproval of all secular uses of the day, all games and sports, all social functions, all traveling for pleasure, all excursions by land or water, all uses of this day as a day of convenience to do that which has been left undone during the past week, or to promote the secular interests of the coming week, both at home and abroad.

4. That again we most heartily commend and warmly endorse the work of the American Sabbath Union and the Woman's National Alliance in their faithful efforts to preserve in its purity the Christian Sabbath.

5. That we call the attention of our ministers to resolution No. 9 of General Asembly's Committee (Minutes 1903, page 22) recommending

that during the month of April a sermon be preached on Sabbath Observance, and that if the way be clear an offering be made for the work of the American Sabbath Union, to be sent to Col. A. S. Bacon, Treasurer, 37 Liberty street, New York City.

6. That the Chairman of the Committee on Sabbath Observance in each Presbytery be directed to send an abstract of his latest report to the Chairman of Synod's Committee on Sabbath Observance at least ten days before the meeting of Synod.

SAMUEL D. PRICE,
Chairman.

XV.—REPORT OF THE PERMANENT COMMITTEE ON TEMPERANCE.

Your Committee finds that the action of our church courts has been along two lines, one ecclestiastical and the other civil.

The church has recognzied her duty to the state, and that Christ came to bring social as well as soul salvation. She has lifted up her voice against slavery, polygamy and intemperance. In each case the basis of her contention has been general principles rather than specific commands.

Among the means that she has advocated in the great temperance reform has been instruction upon this subject in the public schools. With the technical question of the food value of alcohol the church has nothing to do. It is a matter for experts. The church insists that the children in our public schools shall be taught that the food value of alcohol, if it has any, is not sufficient to justify its use, in view of the serious injury and often terrible suffering inflicted. We are glad to be able to report that every State in the Union now requires such teaching.

Our church has also sought legislation tooking to the restriction and, wherever possible, the abolition of the traffic in intoxicants. Not from fanaticism, nor from a desire to interfere with the personal liberties of others, but to defend the millions of sufferers whose liberties and rights are infringed and whose hearts and homes are desolated, we have entered our protest against a traffic that thrives in proportion as it destroys. We are glad to report that the efforts of Christian people are meeting with success. "Almost half of our population is under prohibition" of some sort. Local option is provided for in all the license States except four. Restriction is universal, and, while many forms have proved of little value, they all serve to show that everywhere the liquor trade is differenetiated from other lines of business and its evils more or less distinctly recognized.

One of the most interesting movements is that of the Indians of Indian Territory, who desire to be set off as a State apart from Oklahoma, in order that they may incorporate the prohibition of the liquor trade in their constitution.

Commercial influences are powerfully aiding the reform. In the shop, in the factory, in the engine-room and at the motor wheel men are demanded who are not liable to come in any degree under the influence of liquor, an example that our government would do well to follow both in the army and in the navy.

Among the recent advances we note the action of Congress in excluding liquor selling from the capitol building, and the action of the same body in appropriating a large amount of money to supply recreation rooms for our soldiers. It is too soon to expect results from these rooms. The attempt to restore the liquor canteen has failed. The

official reports show that during the last three years of canteen liquor selling the courts-martial more than doubled. They also show that since the selling of liquor has been discontinued the courts-martial have decreased, and that there has been a decrease in disease. During the year 1902 the admissions to the hospital for the whole army decreased about twenty-five per cent., and the cases of insanity decreased thirty-three per cent. But we do not rest our contention upon these figures, but upon the fact that the presence of an attractive and authorized beer saloon in the midst of a body of young men anywhere is an evil influence, and in the course of years will increase the number of drunkards.

Among the systems of regulation, that in use in our State is open to many objections. We are one of the four States that fail to give all communities the right to exclude liquor selling if they so desire. Our law keeps the saloon in politics. It degrades the civil courts by involving them with the saloons. It fastens the bar on the public inn, thereby forcing the traveling public to lend their sanction to the liquor traffic, and exposing those who are customers to the temptations of the bar. Its restrictions cannot be readily enforced.

The report of the Temperance Committee of the General Assembly presents the condition of the country at large with such fullness, that we shall not attempt to present it further except to remark that there has been an apparent increase in the per capita consumption of liquors. The variations in these figures are such as to suggest that inferences from them are unsafe. As, however, the increase has been all along the line, that is for all sorts of liquors, the indication is sufficiently serious.

The discovery of the causes that have led to this increase will require careful and patient study, and a wide knowledge of the facts. Few lines of work promise such important results.

We gratefully recognize the success of the movement commended by this Synod to prevent the export to the New Hebrides of liquor and of fire-arms.

We hope the day may soon come when American influence shall everywhere stand for the elevation, and for the elevation only, of those it reaches, and never for the degradation through the introduction of liquor and opium among races that have been in the past relatively temperate.

The second line of temperance work pursued by the church is personal and persuasive. The basis is not single texts and specific commands, but the general principles of the Gospel. We hold that no man has the right to risk the destruction of his body, his home, and his soul by an indulgence that has proved fatal to so many; that he has no right to sacrifice his influence in a great moral reform to his appetite; that no Christian may set an example that he knows to be dangerous to his fellow-men. If sometimes extravagant language and unsound argument has been used in the frenzy of a burning heart, it is more excusable than the silence, or indifference, or sneers of those

who seem to have no eyes to see or hearts to feel the miseries that the liquor habit is producing about them.

We recommend the adoption of the following resolutions:

1. That we urge upon all preachers and teachers the careful study of this subject, that they may avoid misstatements and may appreciate and present strongly the facts.

2. That we rejoice that many employers demand total abstinence of their employees; and we respectfully suggest to our government that it should adopt the same course in both the army and the navy.

3. That we heartily approve the action of our government in removing the liquor traffic from the capitol building and from the army posts, and in supplying large sums of money for recreation rooms, and in excluding liquor from the immigrant stations.

4. That we recommend to our Legislature such changes in our liquor laws as shall recognize the right of each community to exclude from its midst a traffic which it regards detrimental to its interests and destructive of its homes; and that where the traffic is allowed to exist it should be separated, as far as possible, from politics and from the courts of justice and from the public inns.

5. That we call the attention of the churches of this Synod to the action of the General Assembly recommending the raising of $10,000 for the work of the Assembly Temperance Committee, and urge each church to make a contribution to that fund.

6. That we are glad to hear of the introduction into Congress of the Hepburn Bill (H. R. 15,331), which amends the Interstate Commerce Law so as to prevent the introduction of liquor in packages into prohibitory States, and we urge its passage.

7. That so much of these resolutions as refer to government action be forwarded by the Stated Clerk to the proper officials.

J. DE HART BRUEN,
Chairman.

XVI.—REPORT OF THE PERMANENT COMMITTEE ON SYSTEMATIC BENEFICENCE.

It is a pleasant part of our duty to direct attention to the fact that for the fourth successive year each and all of our Boards reported to the General Assembly "no debt." The aggregate of offerings to the Boards was $89,099.34 in excess of those of the year preceding, though the Boards of Foreign Missions, for Freedmen, and Aid for Colleges and Academies sustained losses. It was stated, however, in connection with the report "no debt" that it was not because the contributions made were sufficient to accomplish all the work to be done and a surplus remaining, but that it was possible only by the exercise of most stringent economy while "there remaineth yet very much land to be possessed."

It is proper here to refer to the final presentation of the Twentieth Century Fund made by the Treasurer, Rev. W. H. Roberts, D.D., LL.D., to the last General Assembly. The total amount gathered through this special effort was $12,521,689.91. (Additional contributions have been made since the report was printed.) Of this sum the people of this Synod contributed $892,820.44, standing fourth in the line of Synods in amounts, being surpassed by Pennsylvania, New York and Ohio respectively. In the rate per capita we occupy seventh position; Utah, California, Missouri, Minnesota, Montana and Tennessee standing above us in the order named, and Pennsylvania and Baltimore in order below us. Thus five Western and one Southern Synod—Home Mission Synods—exceeded the Eastern and wealthier Synods in their per capita gifts to the Twentieth Century Fund. It is not a pleasant fact to recall that this movement accomplished but a fraction more than half of what was set before us as an appropriate celebration of the advent of the twentieth century of Christianity.

A pleasure it is to state again that New Jersey retains its place as princeps in the list of Synods in its per capita gifts to the Boards. The figures are: New Jersey, $6.10; New York, $6.035; Baltimore, $5.34; Illinois, $5.08; Kentucky, $4.73; Pennsylvania, $4.64. When we combine all the contributions reported in the pages of the Minutes of General Assembly, our Synod is again the leader per capita: New Jersey, $20.545; New York, $20.52; Baltimore, $18.45; Illinois, $17.236; Pennsylvania, $17.02.

There is undoubtedly some misunderstanding in the minds of some ministers and congregations as to the strict meaning of beneficence, because from year to year they report large sums for congregational expenses and very meager amounts for the Beneficent Boards of our Church. Commendation is not to be withheld entirely from those churches which receive large offerings for their own use and bestow little proportionately for the needs of their fellow-men in less favored circumstances. There are also small churches, some of them very

young, which by dint of hard effort by minister and people gather goodly sums together for one or two years. To give all such due credit and commendation in so far as the limits of this report will permit, and also for the sake of variety from former reports, the following table has been prepared, according to Presbyteries, on the basis of all contributions, for the past year only, reported in the Minutes of General Assembly:

Elizabeth.—Clinton, $342.42; Elizabeth, Madison Avenue, $46.86; Plainfield, Crescent Avenue, $46.41; Basking Ridge, $31.73; Elizabeth, Second, $29.32; Elizabeth, First, $25.82.

Jersey City.—Paterson, Second, $76.52; Englewood, First, $46.80; Paterson, Redeemer, $35.39; Ridgewood, $26.34; Paterson, First German, $21.57; Jersey City, First, $21.52.

Monmouth.—Toms River, $34.63; Lakewood, $31.47; Moorestown, $28.39; Freehold, $25.32; Riverton, $21.88; Keyport, $19.44.

Morris and Orange.—Luxemburg, $96.62; Flanders, $75.20; East Orange, First, $62.905; Orange, Central, $61.78; East Orange, Brick, $58.36; Fairmount, $44.86.

Newark.—Newark, First, $51.736; Verona, $39.37; Newark, Second, $33.726; Montclair, Trinity, $28.51; Newark, First German, $28.20; Newark, South Park, $24.56.

New Brunswick.—Trenton, First, $36.59; New Brunswick, First, $26.90; Trenton, Fourth, $26.27; Princeton, First, $24.94; Trenton, Third, $24.25; Trenton, Prospect Street, $21.49.

Newton.—Blairstown, $26.17; Stanhope, $20.80; Belvidere, First, $15.08; Deckertown, $14.75; Sparta, $13.53; Hamburg, $12.14.

West Jersey.—Laurel Springs, St. Paul's, $256.86; Atlantic City, Westminster, $119.95; Atlantic City, Chelsea, $75.90; Wenonah, $37.62; Haddonfield, $36.47; Elwood, Brainerd, $36.00.

Of the above named, Madison Avenue, Elizabeth, has 72 members; Ridgewood, 46; Paterson, First German, 61; Toms River, 90; Moorestown, 79; Keyport, 57; Luxemburg, 13; Flanders, 90; Fairmount, 55; Verona, 60; Stanhope, 55; Laurel Springs, St. Paul's, 19; Atlantic City, Westminster, 59; Atlantic City, Chelsea, 40; Elwood, Brainerd, 68.

Some of the aforementioned also occupy places in the highest honor list in their per capita gifts to the Boards, while some do not, and others fill the places, as will be seen by the following list:

Elizabeth.—Clinton, $326.875; Plainfield, Crescent Avenue, $25.22; Elizabeth, Second, $9.95; Elizabeth, Westminster, $8.30; Basking Ridge, $6.685; Roselle, $5.23.

Jersey City.—Englewood, First, $17.16; Jersey City, First, $6.35; Paterson, Redeemer, $4.25; Rutherford, $4.09; Passaic, $3.63; West Hoboken, $3.22; Englewood, West Side, $2.55.

Monmouth.—Lakewood, $10.81; Freehold, $6.38; Matawan, $5.24; Beverly, $4.64; Mount Holly, $4.44; Shrewsbury, $4.33.

Morris and Orange.—Orange, Central, $20.50; East Orange, First, $19.58; East Orange, Brick, $19.16; Morristown, South Street, $12.31; South Orange, Trinity, $11.92; Parsippany, $11.14.

Newark.—Bloomfield, Westminster, $12.63; Newark, First, $12.10; Newark, Third, $10.17; Montclair, First, $9.01; Bloomfield, First, $8.00; Newark, First German, $7.86.

New Brunswick.—Trenton, First, $10.08; Trenton, Third, $9.37; Trenton, Prospect Street, $9.31; Princeton, First, $8.34; Trenton, Fourth, $8.30; New Brunswick, First, $4.53.

Newton.—Blairstown, $14.60; Belvidere, First, $6.07; Newton, $4.17; Deckertown, $3.25; Hackettstown, $3.04; Stewartsville, $2.92.

West Jersey.—Haddonfield, $25.43; Wenonah, $19.65; Salem, $3.85; Bridgeton, First, $3.43; Camden, First, $3.38; Atlantic City, First, $3.09.

Englewood, First; East Orange, First, and Rutherford marred their otherwise good record by each omitting an offering to one of the Boards.

The beautiful standing of Clinton Church excites our admiration. At first the splendid gifts of one of its members quite amazed Synod, but we have come to look upon them as a matter of habit. It has evidently become a principle of our brother of the Clinton Church to give so munificently each year to the Boards of our beloved Church. We pray that his life will be prolonged and that his praiseworthy example will draw many towards and up to that high standard of beneficence.

Monmouth Presbytery again deserves eulogy for having filled all the spaces in the statistical columns of the Minutes of General Assembly, and there is to be noted also a diminishing number of spaces filled with a single dollar. Elizabeth has but nine blanks, and New Brunswick ten, of which eight are in the lately formed Italian congregation. Morris and Orange has twenty-six blanks, distributed principally among four churches. Newark and Newton have each fifty-two blanks, while Jersey City has ninety-eight, and West Jersey has one hundred and thirty-nine. It would seem that with a little effort Elizabeth, New Brunswick, and Morris and Orange could fill all the blanks this year. The remaining four Presbyteries have very much to do to fill the blanks, to say nothing of the standard set by General Assembly, "An offering from every member of every church for every Board every year." And this latter may also be far below the standard of the Scriptures, "as God hath prospered him," 1 Cor. 16:2. Our brethren of the foreign Presbytery of Corisco made an apparent effort to contribute to every Board. Of the thirteen churches composing that Presbytery, one has contributed to every cause, eight have made one omission, one filled only one column, and one failed in all. But if some of our home churches did as well our reports would be filled with strains of praise.

We recommend Synod to adopt the following:

1. That pastors take hold of this whole subject anew, discuss it, preach upon it frequently, distribute literature to their people and secure an offering from each member for each Board. After all, this business rests with pastors.

2. Pastors and Sessions are exhorted to arrange their order of worship so as to follow the instructions of Chapter VI of the Directory of Worship, "Of the worship of God by offerings."

3. That pastors be urged to attend to the wide circulation in the homes of their churches of the *Assembly Herald,* the Year Book of Prayer

for Home Missions, and for Foreign Missions, and the literature of the several Boards.

4. That Presbyteries be advised to place at the disposal of the Committee on Systematic Beneficence a sum of money sufficient to aid in the educational campaign on the subject of beneficence.

5. That Synod appropriate $25 for the work of the Synodical Committee on Beneficence for the comnig year.

W. W. CASSELBERRY,
Chairman.

XVII.—REPORT OF THE CUSTODIANS OF HISTORICAL MATERIAL.

The Custodians of Historical Material respectfully report that the following material has been placed upon the Synod's shelves in Princeton during the past year:

From the Rev. Allen H. Brown:

Bound file, Minutes of Synod, 1864 to 1902, five volumes.

History of Collegiate Reformed Dutch Church, New York, Thomas DeWitt, D.D.

Papers relating to the origin of Cedar Creek, now Forked River, Church.

Clippings from newspapers relating to the Synod of New Jersey.

From the Rev. Eben B. Cobb, D.D.:

Year Book, Second Church, Elizabeth, 1903.

From the Rev. James W. Van Dyke:

History, Stockton Presbyterian Church, 1902.

From the Rev. Benjamin S. Everitt, D.D.:

Manual, Presbytery of Monmouth, 1903.

From the family of the late Rev. John A. Liggett, D.D.:

Sundry copies, Minutes of the General Assembly, to complete files.

Photograph, Rev. John A. Liggett, D.D.

From Mr. J. B. Rowland:

Picture, Dayton Church.

From the Committee on Home Missions and Church Extension, Presbytery of West Jersey, through Rev. Allen H. Brown:

Minutes of the Committee, September 20th, 1889, to September 29th, 1897.

From the Rev. Frank R. Symmes:

Minutes of the Historical Committee, 1894-1901, giving the proceedinge on the Historic Monument.

From Walter S. Nichols and E. B. Williamson, through the Rev. Allen H. Brown:

Typewritten copy of the original Charter of the Trustees of the First Church of Newark, 1753. (*See next page.*)

From Miss Isabella Nassau:

Copies of "Compend of the Bible," "Church History" and "Benga Customs," in the Benga language, from the Corisco Mission.

WALTER A. BROOKS,
JOSEPH H. DULLES,
Custodians.

CHARTER INCORPORATING THE TRUSTEES OF THE FIRST PRESBETERIAN CHURCH IN NEWARK.

George the Second by the Grace of God of Great Britain France and Ireland King Defender of the Faith &c.

To all to whom these presents shall come Greeting.

WHEREAS, the advancement of true Religion & Virtue is
[L. S.] absolutely necessary for the Promotion of the Peace Order & Prosperity of the State, and

WHEREAS, it is the Duty of all Christian Princes & Governors by the Law of God, to do all they can for the Encouragement thereof, and

WHEREAS, sundry of our Loving Subjects of the Presbyterian Persuasion, Inhabitants in & about the Town of Newark within our Colony of New Jersey, by their humble Petition presented by our trusty & well-beloved Jonathan Belcher, Esquire, our Captain General & Commander in Chief of our Province of New Jersey, & Vice Admiral in the same, showing that the Petitioners & Others of the same Persuasion, Inhabitants in & about the Town of Newark, aforesaid, Do make up a very large & considerable Congregation. That the most advantageous Support of Religion among them necessarily requires that some Persons should be incorporated as Trustees for the Community, that they may take Grants of Lands & Chattels, thereby to enable the Petitioners to erect & repair Public Buildings for the Worship of God and the Use of the Ministry, and School Houses & Alms Houses, and suitably to support the Ministry & the Poor of their Church, and to do & perform other Acts of Piety & Charity, and that the same Trustees may have Power to let & grant the same under a public Seal for the uses aforesaid. And that the same Trustees may plead & be impleaded in any Suit touching the Premises, and have perpetual Succession; That also the known Loyalty of the Petitioners & the Presbyterians in general to Us, their firm Affections to our Person & Government, and the Protestant Succession in our Royal House gave the Petitioners Hopes of all reasonable Indulgence & Favour, within the same Colony, where the Religious Rights of Mankind are so happily preserved, and where our equal Grace & Bounty to all our Protestant and faithful Subjects however differing in Opinion about lesser matters, has hitherto been so sensibly felt & enjoyed: The said Petitioners therefore most humbly prayed our Grant of an Incorporation to the Petitioners by the Name of the Trustees of the First Presbyterian Church in Newark, with all such Powers, Capacities & Privileges as might be effectual in Law

for the Purposes aforesaid, and that Christopher Wood, John Crane, Nathaniel Camp, Joseph Camp, Jonathan Sergeant, Joseph Riggs, & Israel Crane, might be the first Trustees, Which Petition, signed with the Names of a great Number of our faithful and loving Subjects, Inhabitants in & about the same Town, We being willing to grant, Know Ye, that We of our especial Grace, certain Knowledge & mere Motion, have willed & ordained, constituted, given & granted, and for Us, our Heirs and Successors, by these Presents, do will ordain, constitute, give & grant that Christopher Wood, John Crane, Nathaniel Camp, Joseph Camp, Jonathan Sergeant, Joseph Riggs & Israel Crane, from henceforth, and their Successors forever hereafter shall be & remain one body Politick and Corporate in Deed, Fact, and Name, by the Name of the Trustees of the First Presbyterian Church in Newark and then & their Successors by the Name of the Trustees of the First Presbyterian Church in Newark, one body Corporate & Politick in Deed, Fact & Name, really and fully We do for Us, our Heirs & Successors, erect, make, ordain, constitute declare and create by these Presents, And by that Name they shall & may have perpetual Succession, And, Also that they and their Successors, by the Name of the Trustees of the First Presbyterian Church in Newark, be and forever hereafter shall be Persons able in Law to purchase, take, hold, receive, and enjoy any Messuages, Houses, Buildings, Lands, Tenements, Rents, Possessions, and other Hereditaments, & Real Estate, in Fee Simple or otherwise, so as the yearly clear Value of the same does not exceed the Sum of five hundred Pounds Sterling, the Statute of Mortmain, or any other Law to the contrary notwithstanding, And Also Goods, Chattels, and all other Things of what kind or Quality soever, And Also that they & their Successors by the Name of the Trustees of the First Presbyterian Church in Newark, shall & may give, grant & demise, assign, sell or otherwise despose of all or any of their Messuages, Houses, Lands, Tenements, Rents, Possessions and other Hereditaments & Real Estate, and all their Goods, Chattels, & other Things aforesaid as to them shall seem meet, And also that they and their Successors by the name of the Trustees of the First Presbyterian Church in Newark, be and forever hereafter shall be Persons able in Law and capable to sue and be Sued, implead or be impleaded, answer & be answered, defend & be defended in all Courts of Judicature whatsoever; And Also that the said Trustees of the First Presbyterian Church in Newark, for the Time being, & their Successors shall & may forever hereafter have & use a common Seal with such Device or Devices as they shall think proper for Sealing all & singular, Deeds, Grants, Conveyances, Contracts, Bonds, Articles of Agreement, Assignments, Powers, Authorities, and all & singular their Affairs and Things touching or concerning the said Corporation, And Also that the said Trustees & their Successors forever, may, as often as they see fit, break, change & newmake the same or any other their common Seal, And Further, We do of our special Grace, certain Knowledge, & mere Motion, for Us our Heirs & Successors, by these Presents, will, ordain, constitute, give & grant,

that upon any Vacancy among the Trustees of the said First Presbyterian Church in Newark, by Death, Removal, or other Incapacity whatsoever, that the Minister or Ministers, Elders & Deacons for the Time being of the said First Presbyterian Church in Newark, shall & may meet together at Newark aforesaid and then & there elect & choose such person or Persons out of the Congregation of the said Church as they think proper to supply the vacancy of such Trustee or Trustees caused by Death, Removal or other Incapacity as aforesaid; And Also that any & at all Times whatsoever, when the said Minister or Ministers, Elders and Deacons of the Church aforesaid, or the Majority of them for the Time being, shall & do judge it proper & for the Benefit of the said Corporation that any Trustee or Trustees should be removed, & displaced from his or their office of Trustee, that then & in such Case the said Minister or Ministers, Elders & Deacons of the said Church or the Majority of them for the Time being shall & may meet together at Newark aforesaid, and are hereby sufficiently authorized then and there to displace & remove from the office of Trustee any such Trustee or Trustees & in their Room & Stead to elect & choose out of the Congregation of said Church any Person or Persons to supply the Place or Places of such Trustee or Trustees so displaced & removed, Provided always that the Number of the said Trustees exceed not seeven, and every Trustee so elected and appointed as aforesaid, shall by Virtue of these Presents and of such Election & Appointment be Vested with all the Powers and Privileges which any of the other Trustees has or has had, And We do further will & ordain, give & grant that the Trustees of the said First Presbyterian Church in Newark and their Successors for the time being, shall from Time to Time have power to choose their President out of the Trustees for the Time being who shall have the Custody of the Public Seal of the said Corporation, and all the Books, Charters, Deeds & Writings any ways relating to the said Corporation, & shall have power from Time to Time & at all Times hereafter as Occasion shall require to call a Meeting of the said Trustees at Newark aforesaid, for the Execution of all or any of the Powers hereby given & granted, And in Case of Sickness, Absence or Death of the President, all the Powers by these Presents granted to the President shall be & remain in the Eldest Trustee upon Record until the Recovery or Return of the President or until a new President be chosen as aforesaid. And we do further will, ordain, give & grant that all & every Act and Order of Four of the said Trustees (but not of any lesser Number) consented & agreed to at such Meeting of the Trustees aforesaid shall be good valid & effectual to all Intents & Purposes as if the whole Number of the said Trustees had Consented & agreed thereto. And We do further will & ordain that all the acts of the said Trustees shall from Time to Time be fairly entered in a Book or Books to be kept for that Purpose by the President of the Trustees for the Time being, which Book or Books, together with the Seal of the said Corporation, & all Charters, Deeds & Writings whatsoever belonging any ways to the said Corporation shall be delivered over by

the former President to the President of the said Trustees newly elected for the Time being, as such President shall hereafter from Time to Time be successively chosen. And Lastly We do of our special Grace, certain Knowledge & mere Motion, for Us, our Heirs & Successors by these presents give & grant unto the said Trustees of the First Presbyterian Church in Newark & their Successors forever, that these Our Letters Patent or the Enrollment thereof shall be good & effectual in the Law to all Intents & Purposes against Us, our Heirs and Successors, without any other License, Grant or Confirmation from Us our Heirs and Successors hereafter by the said Trustees of the First Presbyterian church in Newark to be had or obtained, Notwithstanding the not Reciting or Mis-Recital or Not naming or Misnaming of the aforesaid Offices, Franchises, Privileges, Immunities, or other the Premises or any of them, and notwithstanding a *a* Writ of Ad Quod Damnum hath not issued forth to inquire of the Premises or any of them before ensealing hereof, any Statute, Act, Ordinance or Provision or any other Matter or Thing to the contrary notwithstanding, To Have, Hold and Enjoy all & singular the Privileges, Advantages Liberties, Immunities and all other the Premises herein & hereby granted and given or which are meant mentioned or intended to be herein given & granted unto them the said Trustees of the First Presbyterian Church in Newark and to their Successors forever.

In Testimony Whereof We have caused these our Letters to be made Patent, and the Great Seal of our said Province of New Jersey to be hereunto affixed. Witness our trusty and well beloved Jonathan Belcher, Esquire, Governor & Commander in Chief of our said Province of New Jersey, this Seventh Day of June in the Twenty-Sixth Year of Our Reign, and in the Year of Our Lord One thousand seven Hundred and Fifty-three.

(Signed) READ.

(Endorsements.)

I have perused and considered the within Charter of Incorporation, and find nothing contained therein, but what is consistent with the honor and interest of the Crown.

(Signed) J. WARRELL, *Att. Genl.*

This patent was read in Court & assented to June ye 7th, 1753.

(Signed) CHAS. READ, *Secy.*

Lett the great seal of the Province of New Jersey be hereunto affixed June ye 7th, 1753.

To the Secretary of the Province of New Jersey. } (Signed) J. BELCHER.

The within Charter is Recorded in the Secretary's office at Perth Amboy in Book C No 2 of Commissions &c. Page 216 &c.

CHAS. READ, *Secy.*

XVIII.—REPORT OF THE PERMANENT COMMITTEE ON HISTORICAL MATERIAL.

ROYAL CHARTERS.

When we look upon the first charter granted during the reign of George the Second to the Presbyterian churches in New Jersey, and examine carefully the oldest known Presbyterian corporate seal in this country, we should be profoundly impressed with gratitude to God for the progress of *religious liberty* in the earlier half of the eighteenth century. It was in 1707 that Francis Makemie, the father of the Presbyterian Church in this country, was imprisoned (together with John Hampton), and *he* was subjected to heavy costs, because he dared to preach a sermon in a private house, in the city of New York, without first asking permission of Lord Cornbury. It was under the administration of Jonathan Belcher, who was Governor from 1747 to 1757, that at least four royal charters were granted to Presbyterian churches in New Jersey. More fully, then, may we realize why the Presbyterians of Monmouth county inscribed upon their corporate seal the words *Religious Liberty,* for which they had contended and suffered.

The charter of the Presbyterian Church of Monmouth County was the first granted, bearing the date February 21st, 1749, and differed from the others in that it included several churches incorporated under one Board of Trustees. It provided that the ministers, elders and deacons of the several particular churches and congregations within the said county of Monmouth shall meet, from time to time, to elect a succession of trustees. The charter is printed in full in *Symmes' History of Old Tennent.* (See Book C, No. 2, of Commissions, in the office of the Secretary of State, pages 190-195.)

James Steen, Esq., an antiquarian, who has given much research to the ecclesiastical history of Monmouth County, furnishes the following interesting information respecting the nine trustees who were named in the charter and their relation to the local churches:

John Little, Jr., and Christopher Longstreet were of the Shrewsbury congregation. In 1750 Longstreet purchased the mill property at Allentown, New Jersey, and in the deed for that property he is called Stoffel Longstreet, late of Shrewsbury.

Jonathan Forman was of Old Freehold, now Old Tennent, and is buried in Old Scots Cemetery.

John Anderson, James Robinson, and John Henderson were of the same congregation, and are buried in the Old Tennent Cemetery.

Robert Imlay and Tobias Polhemus lived near Allentown, and represented the churches of Allentown and Cranbury, which were united under one pastor.

Stephen Pangborn lived in Manahawkin, now in Ocean county, then in Monmouth. Later in life he became a Baptist, and is claimed by

John Murray to have still later become a Universalist in 1771. (In The Presbyterian, of October 21st, 1903, Mr. Steen gives a very full account of these nine Trustees.)

From the second volume of the Minutes of the Presbytery of Philadelphia, beginning with 1759, it appears that frequent supplications for supplies were presented from Little Egg Harbour, and in 1762 supplies were requested from Barnegat Shore.

Beyond a doubt, the success of the churches of Monmouth county in securing a charter stimulated other churches to seek the same rights and privileges.

Accordingly, Newark was the next to obtain a charter, dated June 17th, 1753, of which Dr. Stearns gives the main features in his *History of Newark* (pages 193-194). The original trustees of the First Presbyterian Church of Newark as named in the charter were Christopher Wood, John Crane, Nathaniel Camp, Joseph Camp, Jonathan Sergeant, Joseph Riggs and Israel Crane.

The minister, or ministers, elders and deacons of the Church were empowered to remove any trustee and to fill all vacancies that might occur. (See Book C, No. 2, of Commissions, page 216, &c.)

The third known charter was that of Elizabethtown. It is printed in full in Murray's Historical Notes of Elizabethtown (pages 61-69). (See, also, Hatfield's History of Elizabeth, page 381, &c.) The trustees named in the charter were Stephen Crane, Cornelius Hatfield, Jonathan Dayton, Isaac Woodruff, Mathias Baldwin, Moses Ogden and Benjamin Winans. It authorizes the trustees to build an alms-house for the support of the poor and build school-houses for the education of the children of the town. The corporate name was "The Trustees of the First Presbyterian Church in Elizabeth Town." The same provision was made for removal and election of trustees as in the case of the First Church of Newark.

Woodbridge obtained its charter in the thirtieth year of the reign of George the Second, dated September 8th, 1756. The corporate title was "The Trustees of the First Presbyterian Church in the Township of Woodbridge." The first seven trustees named in the charter were Richard Cutter, Edward Crowell, William Heard, David Dunham, George Brown, John Moores and Moses Bloomfield.

The same provision for removal and election of trustees was made as in the case of Newark and Elizabeth Town churches. By vote of the Freeholders of the town held on May 21st, 1754, the seven men above named (and William Brown, who is omitted in the charter) had been elected trustees to take charge of the meeting-house, burial-ground and the two hundred acres of land granted by the Lords Proprietors. The charter limited the number of trustees to seven. It is printed in full in the Appendix to the *Celebration of the 225th Anniversary* of the First Presbyterian Church of Woodbridge, May 27-31, 1900.

The Colonial Archives, published by the State under the auspices of the New Jersey Historical Society, give the proceedings of Governor Belcher and his Council in regard to some of these charters. In the

Archives, Volume XVI, page 221, February 16th, 1749, is a notice of the petition for the Monmouth charter, and the Attorney-General was directed to prepare a charter.

On page 429, June 7th, 1753, the Governor laid before the Board a patent for the incorporation of The First Presbyterian Church at Newark. Agreed to.

On page 511—At a Council at Elizabethtown, March 3d, 1755, His Excellency laid before the Board sundry papers and petitions (among these) "The charter for incorporating the Presbyterian Congregations of Hunterdon.

"One, also, at Woodbridge.

"Another at Brunswick—referred to next meeting."

The success of Synod in discovering and obtaining the original of the oldest charter has stimulated your Committee to inquire whether the original copies of the other charters are in existence.

The latest discovery by your Committee is that the original charter of The First Presbyterian Church of Newark of 1753 is in the possession of the President of its Board of Trustees at Newark, and that the ancient parchment is in an excellent state of preservation. The President of the Board, Walter S. Nichols, has kindly furnished for the Synod a typewritten copy of the document. It is an exceptional peculiarity that the First Presbyterian Church of Newark continues to act under that original charter, and its trustees are now elected annually by the minister, elders and deacons upon nomination by the congregation. Thus the trustees are a corporate body distinct from the church, and a large amount of trust funds are, in fact, now held by this corporation.

The officers of the church at Woodbridge have their charter in a fair state of preservation.

Inquiry has not yet discovered the *original* charter of the Church of Elizabethtown. It is quite probable that it was destroyed by the armies and the fires which swept over East Jersey during the Revolutionary War.

The mention of the charters for the incorporation of the Presbyterian congregations of Hunterdon and Brunswick opens a new field of investigation, and if the said charters including some of the oldest churches of the Presbytery of New Brunswick were ever issued, it is quite probable that in the battles of Trenton and Princeton they shared a similar fate.

COHANSEY MONUMENT.

In the matter of the Cohansey Monument, progress has been retarded by the removal of influential members of the Executive Committee, who were expected to raise the funds.

In the *earliest Records* of the Presbyterian Church the name Cohansey appears four times in one session of Presbytery, in May, 1708.

There is strong reason to believe that when the Presbytery met in Philadelphia, in September, 1710, and wrote a letter to the Presbytery

of Dublin, saying that "we have in the Jerseys only two congregations," the one of the two was Freehold, in the Province of East Jersey, and the other one was Cohansey, in the Province of West Jersey.

The township of Fairfield, now in Cumberland county, was settled in the latter part of the seventeenth century, mainly by emigrants from New England and Long Island and largely from Connecticut. These pioneer Presbyterians of West Jersey erected their first log-house of worship on the south bank of the small river Cohansey. Here they continued for two generations until their second house became unsafe, and they then worshipped under a large oak tree. Tradition says that George Whitefield here preached to a great congregation.

Driven by the stress of the times during the revolutionary war, the congregation erected the substantial and now *Old Stone* Church, about three-fourths of a mile distant, which is yet used occasionally for funerals, and among the hundreds of graves surrounding it stands the granite monument to the Rev. Ethan Osborn, certifying that he died (May 1st, 1858), aged 99 years 8 months and 10 days, having been pastor of the church for fifty-five years. The congregation is now known as the Fairfield Church, worshipping at Fairton.

PATRIOTIC TEA PARTY.

Cohansey was not, like the Old Tennent Church, the scene of a bloody battle during the revolutionary war, but it participated with Greenwich, on the north side of the river, in its patriotic tea party, six months before the battle of Bunker Hill (June 17th, 1775) and one year after the destruction of the tea in Boston Harbour (November 17th, 1773).

Captains of some tea ships of the East India Tea Company destined for Philadelphia, fearing trouble, returned to England without unloading. One, however, Captain Allen, of the brig Greyhound, ventured up the Cohansey and discharged his cargo at Greenwich, a quiet village, where a popular outbreak was never anticipated. The patriotic feelings of the Whigs in that part of the county were aroused. "Imitating the example of the Bostonians, a company of near forty men was organized, with the concurrence of the Committee of Safety of the county, of which Jonathan Elmer, the royal sheriff, was an active member, who disguised themselves as Indians and on the night of November 22d, 1774, broke into the storehouse, took out the boxes of tea, and burned them in a neighboring field."

Greenwich on the north side has commonly had the credit of this transaction, but circumstantial evidence leads to the conviction that the people on the south side were equally responsible.

We are reminded of the historical fact that there was very frequent intercourse, much more than now, between both sides of the river by means of the regular ferry, established at Greenwich, on the public highway from Salem to Maurice river.

Again, on the north side the settlers were Quakers and Scotch and Irish, not wanting in patriotic fervor. On the south side New England

blood was predominant, easily excited by the example of their Boston cousins.

The leader of the band seems to have been Ebenezer Elmer, a grandson of the former pastor of Cohansey Church. Colonel R. G. Johnson, in his *History of Salem* (page 124), gives eighteen names of the forty Indians, some evidently belonging to Cohansey and some to Greenwich. He mentions "First," as though he had been a prominent leader, Ebenezer Elmer, afterwards a member of Congress, and the father of the late Hon. Lucius Q. C. Elmer, and gives these additional names: Richard Howell, afterwards a major in the army and Governor of New Jersey; David Pierson; Stephen Pierson; Silas Whitaker; Timothy Elmer; two Presbyterian ministers, the Rev. Andrew Hunter and Rev. Philip (Tithian, a misprint for) Fithian; Alexander Moore, Jr.; Clarence Parvin; John Hunt; James Hunt; Lewis Howell; Henry Stacks; James Ewing, father of the late Chief Justice of New Jersey; Doctor Thomas Ewing, father of Doctor William Bedford Ewing; Josiah Seeley and Joel Fithian, Esquires.

Great excitement prevailed everywhere. The owners of the tea brought suits to recover. The Whigs of Cumberland county combined, and retained Joseph Bloomfield, George Read, Elias Boudinot and Jonathan Dickinson Sergeant as counsellors for the defense. Col. Johnson informs us that the Chief Justice, "Frederic Smythe, charged the grand jury (in regard to the wanton waste of property), but they found no bills. He sent them out again, but they still refused to find any bills—for the plain reason they were Whigs. The foreman of that patriotic jury was David Elmer."

Moreover, Cohansey is worthy of honor for the following reasons:

1st. Because twenty-six of its pioneers, the founders of the church, executed a bond, in 1697, to forfeit twenty pounds each if they did not pay the sums assessed upon their estates for the support of a minister and a school.

2d. Because the Rev. Jedidiah Andrews, of Philadelphia, in 1708, declared the people of Cohansey to be the best people in his neighborhood (Webster's History, page 324).

3d. Because this ancient church has been the mother of churches.

4th. Because the Rev. Epher Whitaker, D.D., now of Southold, Long Island, himself a son of Cohansey, in his *New Haven's Adventure on the Delaware Bay*, a paper read before the New Haven Colony Historical Society (1888), gives a long roll of noble men, believed to be natives, or sons of natives, of that township of Fairfield, who have very worthily filled many places of importance, usefulness, responsibility and honor among their fellowmen. Among these he gives the names of thirty-one ministers of the Gospel, nearly all of whom were born in that Puritan township during the pastorate of the Rev. Ethan Osborn. More than half of these ministers of the Gospel have been missionaries, and one-sixth of the whole have been Foreign Missionaries, having gone to Burmah, West Africa, Micronesia and South Africa. Twelve, at least, of the thirty-one are, or have been, Home Missionaries at the front.

Two of its natives and citizens have been Senators of the United States, viz., Jonathan Elmer, M.D., and Ephraim Bateman, M.D. Seven natives, or sons of natives, living in Fairfield or the adjoining towns, have been members of Congress in the House of Representatives.

Two have been judges of the Supreme Court of New Jersey, David Elmer and L. Q. C. Elmer. One a judge of the United States Court for the District of New Jersey, John T. Nixon.

The town furnished the Revolutionary Army with at least three colonels—Potter, Newcomb and Seeley—two majors, a surgeon and several captains, also a general medical inspector.

The little town has afforded the county nine sheriffs, as well as four clerks and four surrogates. Ten of its citizens have been Senators of the State, and three of these have held the office of President of the Senate.

Two have been called to be college presidents, and one of these was for years Superintendent of Public Instruction for the State of Illinois.

This roll was made out fifteen years ago, and might now be enlarged.

5th, and finally. Because this was the *first* church in the *Province of West Jersey* to be recognized in the *Records* of the Presbyterian Church in this country.

Therefore, for each one and all of these reasons, do we maintain that Old Cohansey is worthy of recognition and of remembrance by a plain, substantial monument for the instruction of coming generations.

We have no desire to deify or to worship our ancestors after the manner of some of the heathen, but we would prove ourselves degenerate children if we do not honor the memory of Christian forefathers from whom we have inherited so many blessings.

In conclusion, your Committee submit these resolutions:

1. *Resolved,* That the thanks of the Synod be given to Walter S. Nichols and E. B. Williamson, Trustees, for a typewritten copy of the charter granted to the First Presbyterian Church of Newark one hundred and fifty years ago.

2. *Resolved,* That the said charter be printed in the Appendix to the Minutes of Synod.

3. *Resolved,* That the Synod again commends to the liberality of all the friends of our Church and of its history the effort to erect the Cohansey Monument commemorative of the *First* Church in the Province of West Jersey which was recognized by the First Presbytery in 1708.

ALLEN H. BROWN,
JOHN C. CLYDE,
EBEN B. COBB,
HENRY C. CAMERON,
CHARLES HERR,
R. HAMILL NASSAU,
STANLEY WHITE,
FRANK R. SYMMES,
JOSEPH F. FOLSOM,
Historical Committee.

NOTE—As early as 1676 John Fenwick proposed to lay out lots and a town where is now the town of Greenwich, to be called Cohanzic, from an Indian chief who lived on the south side of the river. This name (variously spelled) seems to have been applied to the region watered by the river, and sometimes to either or both sides. In this paper it is used, as in the *Records* of the First Presbytery, for the congregation who built their church on the south side of the river in Fairfield township, and called the settlement Cohansey or New England Town. (See Johnson's History of Salem, pages 14, 15 and 34; also Elmer's History Cumberland County, pages 14, 16 and 20.)

XIX.—AN ACT CONCERNING THE ELECTION AND INCORPORATION OF THE TRUSTEES, AND THE MANAGEMENT OF THE TEMPORAL AFFAIRS OF CHRISTIAN CONGREGATIONS CONNECTED WITH THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

BE IT ENACTED *by the Senate and General Assembly of the State of New Jersey:*

1. Any Christian congregation connected with the Presbyterian Church in the United States of America may, at any annual business meeting, or at any special business meeting duly called for that purpose, adopt by-laws not inconsistent with this act for the management of the temporal affairs of the congregation, and the election of trustees; *provided, however,* that they shall have no authority to adopt any by-laws or to exercise any authority over any of the matters the control of which is committed by the Constitution of the said Presbyterian Church in the United States of America to the Session of the church or to any other spiritual officers; *and provided further,* that the persons entitled to vote at any such annual or special business meeting shall be only those members of the congregation, male and female, who are of the full age of twenty-one years, and who are also communicant members of the church in good standing, or, being non-communicants of the church do contribute by regular payments at stated periods to the support and necessary expenses of the congregation in accordance with its rules. The roll of communicant members in good standing in the possession of the clerk of the Session, and the list of regular contributors in possession of the secretary or treasurer of the board of trustees, shall be the authoritative lists of voters at every such meeting.

2. Every annual business meeting of any such congregation shall be held at their usual place of meeting for public worship at such time as the congregation may by by-law prescribe, or, if there be no such by-law, then at such time as the board of trustees may by resolution prescribe. In either of such cases it shall be the duty of the board of trustees to cause notice of such annual meeting to be conspicuously posted at the main entrance of the congregation's usual place of meeting for public worship at least ten days previous to the date prescribed for the meeting. If the board of trustees neglect or fail to cause such notice to be posted ten days before the date prescribed for the annual meeting by any by-law of the congregation, or, if there be no such by-law, then, if the board of trustees neglect or fail to post such notice within one year and ten days after any annual business meeting shall have been held, any seven members of the congregation entitled to vote thereat may sign and cause a notice of such annual meeting to be conspicuously posted at the main entrance of the congregation's usual

place of meeting for public worship at least ten days previous to the date of the meeting named in their notice.

3. A special business meeting of the congregation may be called, at their usual place of meeting for public worship, at any time, either by the board of trustees or by not less than one-fourth of the members of the congregation entitled to vote thereat, upon written notice of the time, place and object or objects thereof, which notice shall be conspicuously posted at the main entrance of the congregation's usual place of meeting for public worship at least ten days previous to the date of the meeting named in the notice, and the business of such special meeting shall be limited to the object or objects specifically mentioned in the notice thereof; *provided, however,* that nothing in this section contained shall be construed as a limitation upon the power of the Session, or of any other spiritual officers, to call a congregational meeting at any time for any purpose authorized by the Constitution of the Presbyterian Church of the United States of America.

4. Any Christian congregation connected with the Presbyterian Church in the United States of America, not having an incorporated board of trustees, may elect a board of trustees and cause such board to become incorporated in the following manner: Any of the members of the congregation, male or female, not less than seven in number, and each being of the full age of twenty-one years, may sign a written notice of a business meeting of the congregation for the purpose of deciding whether trustees for the congregation shall be elected and incorporated, and, in case the decision shall be in favor of such action, to elect such trustees. The notice shall be conspicuously posted at the main entrance of the usual place of the meeting of the congregation for public worship at least ten days previous to the date of the meeting named in the notice. At such meeting the congregation shall, by resolution, decide whether a board of trustees shall be elected and incorporated. If the decision be in favor of such action, the congregation shall then, by resolution or resolutions, determine the number of trustees to be elected, which shall be three or any multiple of three, and the name by which the incorporated board shall be known. After such action the congregation shall, by a plurality of the votes cast by those members of the congregation, male and female, who are of the full age of twenty-one years, and who are also either communicant members of some Christian church, or persons who have within the next preceding three months contributed toward the support of the gospel in that congregation, elect one-third of the whole number of trustees to serve until the first succeeding annual business meeting, one-third until the second succeeding annual business meeting, and one-third until the third succeeding annual business meeting of the congregation. After such first election, at each succeeding annual business meeting of the congregation, successors of the class of trustees whose terms are then expiring shall be elected to serve until the third annual business meeting next succeeding the election of such successors.

5. As soon as convenient after the first election of a board of trustees under the authority of the fourth section of this act, the members of such board shall make, sign and seal a certificate which shall set forth:

I. The location of the usual place of meeting for public worship by the congregation whose trustees they are.

II. The names of the trustees elected at such first election and their respective terms of office.

III. The name chosen by the congregation by which the board of trustees shall be known.

Said certificate shall be acknowledged by each of the trustees before such officer and in such manner as is or may be required by law for the acknowledgment of deeds of conveyance of lands in this State, a certificate of which acknowledgment by the officer taking the same shall be endorsed in writing on the certificate of the trustees. Said certificate of the trustees and of such officer shall then be recorded in the office of the county clerk or register of deeds of the county in which the usual place of meeting of the congregation for public worship is located, for which service the county clerk or register of deeds shall be entitled to receive one dollar, and after being so recorded shall be filed in the office of the secretary of state, for which no fee shall be charged. From and after such recording and filing said board of trustees and their successors in office shall be a body politic and corporate in law by the name set forth in the certificate so recorded and filed.

6. Any Christian congregation connected with the Presbyterian Church in the United States of America, which at the date of any annual business meeting of the congregation held after the passage of this act shall have an incorporated board of trustees whose number or whose terms of office the congregation may desire to change, may, at such annual business meeting, by by-law or resolution duly passed by a majority of all the votes cast, provide for the election at such annual business meeting of three, or any multiple of three, trustees in such manner that the terms of one-third of the whole number of trustees shall expire at the first annual business meeting, one-third at the second annual business meeting, and one-third at the third annual business meeting of the congregation next succeeding the meeting at which such by-law or resolution shall be passed. At each annual business meeting succeeding the meeting at which such by-law or resolution is passed successors to the class of trustees whose terms of office are then expiring shall be elected to serve until the third annual business meeting next succeeding the election of such successors. No change, however, in the number or in the term of office of any incorporated board of trustees shall be made under the authority of this section unless written notice of the proposed change, authorized by the existing board of trustees, or signed by at least seven members of the congregation entitled to vote on the question, be conspicuously posted at the main entrance of the congregation's usual place of meeting for

public worship, at least ten days previous to the date of the annual meeting at which action on the proposed change is intended to be had.

7. At each annual business meeting of the congregation a treasurer may be elected by a plurality of the votes cast, to serve until the next annual business meeting after his election. He shall be ex-officio a member of the board of trustees, shall have charge of the moneys of the board of trustees and of such moneys of the congregation as are contributed or paid for congregational uses, shall keep a correct account of the receipts and disbursements of the same, shall at each annual business meeting of the congregation render a true statement in writing of such receipts and disbursements for the preceding year, shall be the custodian of all policies of insurance and securities of the board of trustees, and of all books, papers and documents pertaining to the temporal affairs of the congregation, excepting the book of minutes of the proceedings of the board of trustees, which shall remain in the custody of the secretary of the board, and shall deliver all such policies of insurance, securities, books, papers and documents, and pay the balance of moneys in his hands as such treasurer to his successor in office on demand therefor.

8. If the congregation shall fail to elect a treasurer at any annual business meeting, such failure shall be construed as a preference by the congregation that the treasurer shall be elected by the board of trustees, and in such case the board of trustees shall, at their first meeting after such annual meeting of the congregation, elect one of their own number, or any member of the congregation, as treasurer to serve until the next annual business meeting of the congregation, or, in case no treasurer be then elected, until the first meeting of the board of trustees after such annual business meeting. The duties and powers of the treasurer elected by the board of trustees shall be the same as the duties and powers of a treasurer elected by the congregation.

9. The treasurer shall, within ten days next preceding each annual business meeting of the congregation, submit his accounts and vouchers to an auditing committee to be composed of three persons, who shall be elected at each annual business meeting of the congregation. If any vacancy in the membership of such committee shall occur, by reason of the failure of the congregation to elect or otherwise, every such vacancy shall be filled by the board of trustees. The said auditing committee shall examine the accounts and vouchers submitted to them and report thereon at the next annual business meeting of the congregation.

10. Whenever a vacancy shall occur in any board of trustees the remaining trustees shall constitute the board until the vacancy be filled; and such vacancy may be filled, either at a special business meeting of the congregation duly called for that purpose or at the next meeting of the congregation duly called for that purpose or at the next annual business meeting of the congregation, for the unexpired term only. Whenever a vacancy occurs in the office of treasurer, whether the incumbent of the office immediately preceding the creation of the vacancy was elected by the board of trustees or by the congregation,

the board of trustees shall elect a person to fill the vacancy until the next annual business meeting of the congregation, and if no treasurer be then elected, until the first meeting of the trustees aftr such annual business meeting of the congregation.

11. Every board of trustees elected and incorporated under the authority of this act shall have power:

I. To have perpetual succession by its corporate name.

II. To sue and be sued in any court of law or equity.

III. To make and use a common seal and alter the same at pleasure.

IV. To elect annually from their number a president and a secretary.

V. To purchase, lease, acquire, receive, have and hold any lands, tenements, hereditaments, legacies, donations, moneys, goods and chattels in trust for the uses of the congregation, and the same, or any part thereof, to sell, grant, convey, assign, demise, alien or otherwise dispose of; *provided,* that no such sale or conveyance of any lands held in trust as aforesaid shall be made unless previously authorized by a majority of the votes cast at a duly called annual or special business meeting of the congregation.

VI. To borrow money for the uses of the congregation, and secure the repayment of the same, with interest, by their corporate bonds and by mortgages on the real or personal property held by them for the uses of the congregation; *provided,* they may be first authorized so to do by a majority of the votes cast at a duly called annual or special business meeting of the congregation.

VII. To make and execute such contracts as the congregation by its by-laws or resolutions may from time to time authorize.

VIII. To exercise all other powers necessary for the proper care of the property held by them for the uses of the congregation, subject always, however, to such authority over the worship of the congregation, including the musical service, over the times and places of preaching the word of God and all other religious services, and over the uses to which the church buildings and other property may be put, as is or may be committed by the constitution of the Presbyterian Church in the United States of America to the Session of the church or to any other spiritual officers.

12. The president of the board of trustees shall have power to convene the board as occasion may require, and he shall convene it whenever a written request so to do, signed by two members of the board of trustees, shall be presented to him. In case a vacancy occur in the office of president, the board shall elect one of their number to fill the vacancy during the residue of the unexpired term, and until such election the trustee of the board senior in age shall be president *pro tempore.*

13. The secretary of the board of trustees shall keep the minutes of the proceedings of the board in a book to be provided for that purpose. He shall also be the custodian of the common seal of the board, and shall deliver such book of minutes and common seal to his successor in office on demand therefor. Whenever a vacancy shall occur in the

office of secretary it shall be filled by the board of trustees by the election of a person to serve for the unexpired term.

14. Upon application to the treasurer or secretary, any member of the board of trustees or of the congregation shall, subject to reasonable regulations, be entitled to inspect and examine any of the policies of insurance, securities, books, papers and documents in the custody of either of such officers, and to copy the same or make extracts therefrom.

15. The minutes of the proceedings of the board of trustees, and of all annual and special business meetings of the congregation, and a statement of the receipts and disbursements of the treasurer, shall, at least annually, and as much oftener as may be required by the church Session, be submitted to the church Session for their review, and for incorporation in their records, according to the provisions of the constitution of the Presbyterian Church in the United States of America.

16. All acts and parts of acts inconsistent with this act are hereby repealed, and this act shall take effect on the first day of January, in the year nineteen hundred and four.

XX.—REPORT OF THE TREASURER OF THE TRUSTEES.

ALLEN H. BROWN IN ACCOUNT WITH THE TRUSTEES OF THE SYNOD OF NEW JERSEY.

1902.	*Dr.*		
Oct. 20.	To balance in Trust Co.—		
	General Fund,	$461 79	
	Monumental Fund,	89 34	
			$551 13
Dec. 31.	To accrued interest—		
	Account General Fund,	$13 86	
	Account Monumental Fund,	1 97	
			15 83
	To interest on Beakey mortgage,		50 00
	To interest on Barnegat mortgage,		36 25
	To Presbytery of Newton, for Monumental Fund,		28 75
			$681 96

1903.	*Cr.*		
	By payment to the Pastor Brainerd Church,		$13 86
	By payment to Forked River Church,		36 25
	By payment to care of Historic Monument,		5 00
	By balance General Fund,	$561 79	
	By balance Monumental Fund,	65 06	
			626 85
			$681 96

Oct. 20. Cash balance in Trust Co., ... $626 85
Including $525 of the Wurts legacy.

The Trustees of Synod hold the Beakey mortgage of $1,000, the Barnegat mortgage of $725, and the Wurts legacy of $525.

Audited and approved by Finance Committee of Synod, October 21st, 1903.

R. S. INGLIS,
WM. W. WOODWARD,
JOHN S. JESSUP.

XXI.—REPORT OF TREASURER.

EBEN B. COBB, TREASURER, IN ACCOUNT WITH THE SYNOD OF NEW JERSEY.

Dr.

To balance from previous account,	$472 63
To apportionment from eight Presbyteries,	530 00
To advertising,	15 00
	$1,017 63

Cr.

By janitor's bill, Asbury Park,	$10 00
By salaries for year ending October, 1903,	160 00
By expenses of Trustees of Synod,	5 96
By expenses of officers of Synod,	24 75
By expenses of Evangelistic Committee,	8 10
By expenses of Auditing Committee,	3 78
By expenses in relation to Tennent charter,	9 35
By Printing Minutes of 1902,	289 35
By binding Minutes,	2 50
By bond of Treasurer of Synodical Home Missions,	30 00
By balance on hand October 1st, 1903,	473 84
	$1,017 63

EBEN B. COBB,
Treasurer.

Elizabeth, N. J., October 1st, 1903.

Audited and approved by Finance Committee of Synod, October 21st, 1903.

ROBT. S. INGLIS,
WM. W. WOODWARD,
JOHN S. JESSUP,
Finance Committee.

XXII.—STATISTICAL REPORTS.

I. THE PRESBYTERY OF CORISCO consists of thirteen ministers, and has under its care thirteen churches, three licentiates, three local evangelists and four candidates.

Minister received—
December 2, 1902, Rev. James S. Cunningham, from the Presbytery of Detroit.

Ministers deceased—
January 17, 1902, Rev. David Harry Devor.
July 12, 1902, Rev. Itongolo.

Churches organized—
July 13, 1902, Ayal.
October 25, 1902, Elat.

Ordained—
December 11, 1902, Mbula-Ngubi.

Local evangelists licensed—
December 5, 1902, Iguwi.
December 5, 1902, Metyeba.

Candidates enrolled—
December 5, 1902, Ntyuwakero.
December 16, 1902, Nlate.

ROBERT HAMILL NASSAU,
Stated Clerk.

II. THE PRESBYTERY OF ELIZABETH consists of forty-seven ministers and thirty-three churches, and has under its care one licentiate, two local evangelists, and one candidate for the ministry.

Received—
April 21, 1903, Rev. Henry McGilvray, from the Presbytery of Philadelphia, North.
April 21, 1903, Rev. Henry Ketcham, from the Northern New Jersey Congregational Conference.
April 21, 1903, Rev. Lawrence R. Howard, from the Northern New Jersey Congregational Conference.
June 30, 1903, Rev. Herman W. J. Schulz, from the Presbytery of Nassau.
October 6, 1903, Rev. William I. Steans, D.D., from Presbytery of Lackawanna.

October 6, 1903, Rev. William Torrence Stuchell, from the Presbytery of Jersey City.

October 6, 1903, Rev. John Sheridan Zelie, from the Classis of Schenectady, R. C. A.

Dismissed—

October 22, 1902, Rev. Newton W. Cadwell, to the Presbytery of West Jersey.

April 21, 1903, Rev. Albert E. Weston, to the Presbytery of Albany.

October 6, 1903, Rev. Nathaniel J. Sproul, to the Presbytery of Boston.

Ordained sine titulo—

May 7, 1903, Licentiate George S. Stark.

October 15, 1903, Licentiate Gilbert Lovell.

Installed—

June 4, 1903, Rev. Henry McGilvray, as pastor of the Bethlehem Church.

June 30, 1903, Rev. Herman W. J. Schulz, as pastor of the First German Church, Rahway.

October 15, 1903, Rev. John Sheridan Zelie, as pastor of the Crescent Avenue Church, Plainfield.

Dissolved pastoral relation—

May 11, 1903, between Rev. Harle W. Hathaway and the Madison Avenue Church, Elizabeth.

October 6, 1903, between Rev. Nathaniel J. Sproul and the Dunellen Church.

October 7, 1903, between Rev. Thomas M. Simanton and the Lower Valley Church.

Licensed—

April 22, 1903, Mr. Gilbert Lovell.

Received licentiate—

April 21, 1903, Mr. George S. Stark, from the Presbytery of Baltimore.

Deceased—

February 1st, 1903, Rev. Robert Street, at Roselle, aged 96.

June 29, 1903, Rev. Charles S. Converse, at Clifton Springs, N. Y., aged 56.

SAMUEL PARRY,
Stated Clerk.

III. THE PRESBYTERY OF JERSEY CITY consists of forty-eight ministers and thirty-seven churches, and has under its care three licentiates.

Minister received—

June 18, 1903, Rev. John C. Scarborough, Ph.D., from the Presbytery of Morris and Orange.

Ministers dismissed—

December 1, 1902, Rev. Powhatan Bagnall, to the Presbytery of Brooklyn.

April 21, 1903, Rev. George Bergen, to the Presbytery of Wyoming.

April 21, 1903, Rev. Theophilus E. Montgomery, to the Presbytery of North River.

April 23, 1903, Rev. Joseph A. Jones, to the Presbytery of Genesee.

July 20, 1903, Rev. William T. Stuchell, to the Presbytery of Elizabeth.

Installed—

December 19, 1903, Rev. Nicholas S. Becker, as pastor of the Dundee Church, Passaic.

Ordained and installed—

June 30, 1903, Charles S. Tator, as pastor of the Lyndhurst Church, Rutherford.

Ordained sine titulo—

April 23, 1903, Joseph A. Jones.

Pastoral relation dissolved—

February 2, 1903, Rev. Theophilus E. Montgomery and the Church of Woodridge.

July 20, 1903, Rev. William T. Stuchell and the Claremont Church of Jersey City.

Licensed—

April 21, 1903, Harold H. Tryon, David A. Craig and John H. Cowan.

Licentiates dismissed—

April 21, 1903, John H. Cowan, to the Presbytery of Huntingdon.

June 1, 1903, Walter R. Murray, to the Presbytery of Baltimore.

GEORGE R. GARRETSON,
Stated Clerk.

IV. THE PRESBYTERY OF MONMOUTH consists of fifty-seven ministers and forty-eight churches, and has under its care one licentiate and three candidates.

Ministers received—

November 18, 1902, Rev. John E. Parmly, from the Presbytery of Hudson.

April 14, 1903, Rev. Josiah T. Stevenson, from the Presbytery of West Jersey.

September 22, 1903, Rev. Edgar C. Mason, from the Presbytery of Union.

Ordinations—

July 15, 1903, Warren Nelson Nevius.

October 15, 1903, Frank G. Bossert.

Ministers dismissed—

May 7, 1903, Rev. Josiah H. Crawford, to the Presbytery of Philadelphia, North.

May 7, 1903, Rev. Charles F. Taylor, to the Presbytery of Rio Grande.

June 23, 1903, Rev. Harry W. Haring, D.D., to the Presbytery of Westminster.

August 6, 1903, Rev. Joseph L. Ewing, to the Presbytery of West Jersey.

Pastoral relations dissolved—

January 27, 1903, Rev. Robert J. Dick and the Church of South Amboy.

June 23, 1903, Rev. Harry W. Haring, D.D., and the Church of Delanco.

August 6, 1903, Rev. Joseph L. Ewing and the Church of Jamesburg.

October 21, 1903, Rev. Jonathan W. Purcell and the Church of Manalapan.

Licentiates received—

June 23, 1903, Warren N. Nevius, from the Presbytery of New York.

September 22, 1903, Frank G. Bossert, from the Presbytery of New Brunswick.

Installations—

November 12, 1902, Rev. J. Le Roy Taylor, Ph.D., as pastor of First Church, Asbury Park.

November 18, 1902, Rev. John E. Parmly, as pastor of Church of Atlantic Highlands.

April 14, 1903, Rev. Josiah T. Stevenson, as pastor of the Church at Keyport.

July 15, 1903, Rev. W. N. Nevius, as pastor of the Church of South Amboy.

October 1, 1903, Rev. Edgar C. Mason, as pastor of the Church of Jamesburg.

October 15, 1903, Rev. Frank G. Bossert, as pastor of the churches of Cream Ridge and New Egypt.

BENJAMIN S. EVERITT,
Stated Clerk.

V. THE PRESBYTERY OF MORRIS AND ORANGE consists of forty-five churches, sixty ministers, and has under its care three candidates.

Ministers received—

October 22, 1902, Robert H. Nichols, from the Presbytery of Binghamton.

January 20, 1903, John H. Brown, from the Presbytery of Lackawanna.

April 14, 1903, Carl M. Gates, from the Congregational Association of Vermont.

June 16, 1903, Delos E. Finks, from the Presbytery of Brooklyn.

Installations—

December 22, 1902, Wm. R. Bennett, over the First Church of Morristown.

December 29, 1902, Robert H. Nichols, over Trinity Church of South Orange.

February 6th, 1903, John H. Brown, over the Mt. Olive Church.

Pastoral relations dissolved—

November 11th, 1902, Wm. R. Bennett and the Church at Madison.

April 14, 1903, Theodore F. White and the Central Church at Summit.

Ministers dismissed—

January 20, 1903, Wm. Fryling, to the Presbytery of Long Island.

April 14, 1903, John Rutherford, to the Presbytery of San Francisco.

April 14, 1903, Arthur J. Brown, to the Presbytery of New York.

June 16, 1903, John C. Scarborough, to the Presbytery of Jersey City.

Minister deceased—

January 14, 1903, Joseph Parziale.

Minister made pastor emeritus with stated salary—

Theodore F. White, Central Church of Summit.

Candidate received—

June 16, 1903, Gustavus Hulbert.

STANLEY WHITE,
Stated Clerk.

VI. THE PRESBYTERY OF NEWARK consists of sixty-five ministers and thirty-six churches, and has under its care one licentiate and thirteen candidates.

Ministers received—

May 6, 1903, Jacob Van Derveer Shurts, D.D., from the Presbytery of St. Lawrence.

May 6, 1903, Remi J. Buttinghausen, from the Presbytery of Nassau.

June 3, 1903, Mills S. Grimes, from the Presbytery of Rochester.

October 7, 1903, Joseph Hamilton, from the Presbytery of Lansing.

Minister dismissed—

February 4, 1903, Hermann Blaschke, to the Presbytery of Hudson.

Ordinations sine titulo—

November 28, 1902, Hermann Blaschke.

December 11, 1902, Frank E. Simmons.

June 29, 1903, Bismarck Coltorti.

Licensure—

November 24, 1902, Frank E. Simmons.

Candidates received—

October 22, 1902, by letter, Frank E. Simmons, from the Presbytery of New Brunswick.

October 7, 1903, on examination, Ernest Dietze, Herbert Aue.

Installations—

October 31, 1902, John R. Fisher, as pastor of West Presbyterian Church, Newark, N. J.

February 10, 1903, John J. Bridges, as pastor of Fewsmith Memorial Church, Newark, N. J.

May 6, 1903, Remi J. Buttinghausen, as pastor of German Church, Bloomfield, N. J.

June 3, 1903, Mills S. Grimes, as pastor of Roseland Church, Roseland, N. J.

Pastoral relations dissolved—

November 24, 1902, between the Rev. F. Otto Zesch, Ph.D., and the German Church, Bloomfield, N. J.

December 15, 1902, between the Rev. Ford C. Ottman and the Memorial Church, Newark, N. J.

December 29, 1902, between the Rev. Everett O. McFarland and the Bethany Church, Newark, N. J.

Ministers deceased—

March 13, 1903, Charles T. Haley, D.D., at Newark, N. J.

July 10, 1903, V. Le Roy Lockwood, D.D., at East Orange, N. J.

JULIUS H. WOLFF,
Stated Clerk.

VII. THE PRESBYTERY OF NEW BRUNSWICK consists of seventy-six ministers, and has under its care thirty-six churches and an Italian Evangelical Congregation, six licentiates and nineteen candidates.

Minister received from another Presbytery—

April 30, 1903, Rev. Albert J. Weisley, from the Presbytery of Huntingdon.

Ordinations sine titulo—

May 3, 1903, Albert Baldwin Dodd and Shohkichi Hata.

July 8, 1903, David De Forest Burrell.

Ministers dismissed to other Presbyteries—

January 27, 1903, Rev. George H. Stephens, to Presbytery of Philadelphia, North.

October 21, 1903, Rev. Harry Leeds, to Presbytery of Walla Walla.

October 21, 1903, Rev. Robert I. MacBride, to Presbytery of Albany.

Pastoral relations dissolved—

January 27, 1903, Rev. Titus E. Davis, with Bound Brook Church, to take effect March 1.

August 17, 1903, Rev. James W. Van Dyke, with Stockton Church, to take effect September 1.

September 15, 1903, Rev. Isaac M. Patterson, with Walnut Avenue Church, Trenton, to take effect September 30.

October 21, 1903, Rev. Harry Leeds, with Amwell First Church.

October 21, 1903, Rev. Robert I. MacBride, with Bethany Church, Trenton.

Installations—

November 19, 1902, Rev. Henry Collin Minton, D.D., pastor of Trenton First Church.

May 13, 1903, Rev. Albert J. Weisley, pastor of Trenton Third Church.

Candidates received from other Presbyteries—

April 14, 1903, Howard Roland Reiter, from Presbytery of Philadelphia.

April 14, 1903, Robert Little Vance, from Presbytery of Londonderry, Ireland.

Candidates received on examination—

October 22, 1902, Frank E. Simmons.

January 27, 1903, Frank Goess Bossert.

April 14, 1903, Homer White Taylor, John Edwin Triplett, Jr., William Cory Meeker and John Winnemore.

Candidates dismissed to other Presbyteries.

October 22, 1902, Frank E. Simmons, to Presbytery of Newark.

January 22, 1903, James K. Anderson, to Presbytery of Milwaukee.

August 20, 1903, Robert Little Vance, to Presbytery of Red River.

September 10, 1903, Herbert Eugene Hays, to Presbytery of San Francisco.

Licensures—

April 21, 1903, Frank Goess Bossert and Shohkichi Hata.

April 30, 1903, Albert Joseph McCartney.

June 30, 1903, Howard Roland Reiter.

Licentiates dismissed to other Presbyteries—

July 17, 1903, Albert Joseph McCartney, to Presbytery of Shenango.

September 10, 1903, Frank Goess Bossert, to Presbytery of Monmouth.

A. L. ARMSTRONG,
Stated Clerk.

VIII. THE PRESBYTERY OF NEWTON consists of forty-seven ministers, and has under its care thirty-five churches, one licentiate and four candidates.

Ministers received from other Presbyteries—

January 27, 1903, Rev. Luther B. Plumer, from the Presbytery of Niagara.

January 27, 1903, Rev. A. MacShannon Higgins, from the Presbytery of Lackawanna.

April 15, 1903, Rev. Edward Eells, from the Presbytery of Washington City.

September 22, 1903, Rev. James Moore, from the Presbytery of Lehigh.

Minister received from another religious body—

April 15, 1903, Rev. Clarence W. Rouse, from the Middlesex South Conference of Congregational Churches.

Minister returned letter of dismission unused—

April 14, 1903, Rev. James Halliday, dismissed to the Presbytery of Toronto, Canada.

Ordination sine titulo—

June 26, 1903, Stuart N. Hutchison.

Ministers dismissed to other Presbyteries—

June 23, 1903, Rev. Joseph Dixon, to the Presbytery of Westchester.

June 26, 1903, Rev. James B. Umberger, to the Presbytery of Lackawanna.

Installations—

October 2, 1902, Rev. Irvin F. Wagner, as pastor of the Church of Bloomsbury.

February 12, 1903, Rev. A. MacShannon Higgins, as pastor of the Church of Stillwater.

April 21, 1903, Rev. Luther B. Plumer, as pastor of the Churches of Beattystown and Mansfield, Second.

May 7, 1903, Rev. Edward Eells, as pastor of the Church of Branchville.

June 22, 1903, Rev. Clarence W. Rouse, as pastor of the Church of Newton.

October 1, 1903, Rev. James Moore, as pastor of the Westminster Church of Phillipsburg.

Pastoral relations dissolved—

June 23, 1903, Rev. Elias B. England, with the Church of Washington, to take effect July 5, 1903.

June 23, 1903, Rev. Joseph Dixon, with the Second Church of Wantage, to take effect June 28, 1903.

June 23, 1903, Rev. James B. Umberger, with the Church of Musconetcong Valley, to take effect June 25, 1903.

Licensures—

April 14, 1903, Stuart N. Hutchison and Herbert K. England.

Church changes its corporate and ecclesiastical name—

September 22, 1903, the Second Church of Wantage to the Beemerville Presbyterian Church.

E. CLARKE CLINE,
Stated Clerk.

IX. THE PRESBYTERY OF WEST JERSEY consists of sixty-eight ministers, sixty-one churches, one licentiate for one year and six candidates under its care.

Ministers received—

January 27, 1903, Rev. Newton W. Cadwell, from Presbytery of Elizabeth.

January 27, 1903, Rev. Harold M. Thurlow, from Presbytery of Newton.

February 9, 1903, Rev. Henry I. Nicholas, from Presbytery of Philadelphia, North.

April 21, 1903, Rev. Luther A. Oates, from Presbytery of Carlisle.

April 21, 1903, Rev. Irving P. Emerick, from Presbytery of Binghamton.

April 21, 1903, Rev. Tillman S. Rush, D.D., from Presbytery of Binghamton.

April 21, 1903, Rev. J B. Crist, from Evangelical Lutheran Synod of Susquehanna.

September 15, 1903, Rev. Joseph L. Ewing, from Presbytery of Monmouth.

Candidates received—

September 15, 1903, Hugo Arthur Muller.

Ministers dismissed—

January 27, 1903, Rev. Charles Schneegas, to Presbytery of Brooklyn.

July 27, 1903, Rev. John Bamford, to Presbytery of Topeka.

April 6, 1903, Rev. Josiah T. Stevenson, to Presbytery of Monmouth.

April 21, 1903, Rev. Frank S. Brenneman, to Presbytery of Allegheny.

July 23, 1903, Rev. A. N. Millison, to Presbytery of Chester.

August 19, 1903, Rev. William J. Bridges, to Presbytery of Binghamton.

Ministers deceased—

July 2, 1903, Rev. John Ewing, D.D.

August, 1903, Rev. Edwin F. Gallagher, D.D.

Ordinations—

November 25, 1903, Walter F. Steiner.

June 30, 1903, Harvey T. Casselberry.

Installations—

November 25, 1903, Walter F. Steiner, as pastor of Millville Church.

February 9, 1903, Rev. Henry I. Nicholas, as pastor of Pittsgrove Church.

February 10, 1903, Rev. Harold M. Thurlow, as pastor of Hammonton Church.

February 17, 1903, Rev. Newton W. Cadwell, as pastor of Olivet Church, Atlantic City.

April 29, 1903, Rev. Irving P. Emerick, as pastor of Irving Avenue Church, Bridgeton.

May 14, 1903, Rev. Luther A. Oates, as pastor of First Church, Bridgeton.

June 4, 1903, Rev. Tillman S. Rush, D.D., as pastor of Holly Beach Church.

June 30, 1903, Harvey T. Casselberry, as pastor of Logan Memorial Church, Audubon.

September 30, 1903, Rev. Joseph L. Ewing, as pastor of Bridgeton West Church.

Pastoral relations dissolved—

January 27, 1903, Rev. William J. Bridges and Bridgeton West Presbyterian Church.

January 27, 1903, Rev. A. N. Millison and Bridgeton Fourth Church.

April 6, 1903, Rev. Josiah T. Stevenson and Atco Presbyterian Church.

April 21, 1903, Rev. Frank S. Brenneman and Greenwich Church.

October 21, 1903, Rev. Frederick W. Johnson, D.D., and Clayton Church.

October 21, 1903, Rev. Arthur W. Spooner, D.D., and Calvary Church, Camden.

Minister dismissed—

October 21, 1903, Rev. Frederick W. Johnson, D.D., to Presbytery of Newton.

Churches organized—

March 11, 1903, Collingswood Church.

June, 1903, Woodland Avenue, Camden.

Students' permits for six months—

John A. Nesbit, Egedius Killmayer; A. W. Grigg, at Berlin; H. S. Rambo, at Absecon; W. D. Williams; Alfred Hallquest, at Atco.

Licensure, one year—

Daniel R. Rosston, elder of the Second Church, Camden.

ALFRED P. BOTSFORD,
Stated Clerk.

Standing Rules of the Synod.

I.—The Synod shall meet annually, on the third Tuesday of October, at 3 o'clock P. M., unless otherwise ordered.

II.—The officers of Synod shall be a Moderator, a Stated Clerk, a Permanent Clerk, a Recording Clerk, and a Treasurer.

III.—The Moderator shall be elected annually, after calling the roll of the Presbyteries for nominations, when the Presbytery which has been the longest without having a representative in the Moderator's chair shall be called first. The Clerks and Treasurer shall be elected by ballot, unless otherwise ordered, and shall hold office during the pleasure of Synod.

IV.—It shall be the duty of the Stated Clerk to cause a notice of the time and place of meeting to be published in the religious papers most current in the Synod, at least three weeks prior to the time of meeting; to lay on the Moderator's table at the opening of Synod, a printed docket of business; to preserve the proceedings of Synod in printed form; to file and preserve all important papers coming into the possession of Synod; to furnish certified copies of minutes to those properly entitled to them; to conduct the correspondence of Synod; to transmit to the General Assembly the Statistical Report and the duly certified printed Records of Synod; to send a printed copy of the minutes of each annual meeting of Synod to every Minister, to the Session of each vacant church, and to each Ruling Elder who attended that meeting; and to cause the copies that have been submitted to the General Assembly to be bound in volumes at suitable intervals. The Stated Clerk shall print an Appendix to the Minutes, which shall contain all the papers and reports presented to Synod that are of permanent value. But in preparing such materials for publication he shall be authorized to abridge the same except where resolutions and recommendations have been adopted by Synod, and when otherwise ordered by Synod.

V.—The Permanent Clerk shall prepare a roll of Synod before the opening. To enable him to do this, all members shall report themselves to him on arrival at the place of meeting. To him reasons for absence or late attendance shall be given and of him permission to leave shall be obtained. He shall be the Reading Clerk, call the roll, and otherwise assist the Stated Clerk as he may require; and he shall act as Stated Clerk in the absence or disability of that officer.

VI.—The Recording Clerk shall make the minutes of the proceedings of Synod from day to day, and deliver them to the Stated Clerk on the adjournment of Synod; and he shall act as Permanent Clerk in the absence or disability of that officer.

VII.—The compensation of the Stated Clerk shall be one hundred dollars per annum; that of the Permanent and Recording Clerks, thirty dollars respectively.

VIII.—The Treasurer shall receive and disburse all funds of the Synod for contingent expenses, and render an itemized account at each annual meeting.

COMMITTEES.

IX.—The Committees of Synod shall be divided into three classes, viz.: Standing, Permanent and Special.

STANDING COMMITTEES.

THE STANDING COMMITTEES, to be appointed by the Moderator at each annual meeting, shall be as follows:

1. ON BILLS AND OVERTURES, seven members—four Ministers, of whom one shall be the retiring Moderator, and three Ruling Elders.

2. ON JUDICIAL BUSINESS, seven members—four Ministers and three Ruling Elders.

3. ON RECORDS OF PRESBYTERIES, three members for each Presbytery—two Ministers and one Ruling Elder.

4. ON MINUTES OF GENERAL ASSEMBLY, three members—two Ministers and one Ruling Elder.

5. ON NARRATIVE, three members—two Ministers and one Ruling Elder.

6. ON FINANCE, four members—two Ministers and two Ruling Elders, who shall audit the accounts of the Treasurer of Synod and of the Treasurers of the different funds, except the Synodical Home Mission Fund; and arrange the apportionment of the amount required from each Presbytery for contingent expenses.

7. ON SYNODICAL HOME MISSION ACCOUNTS, a Special Finance Committee, two members—one Minister and one Ruling Elder, neither of whom shall be a member of the Permanent Committee of Synodical Home Missions, who shall examine and audit the accounts of the Treasurer of the Synodical Home Mission Fund, between the first day of October and the third Tuesday of October next ensuing their appointment, and who shall report to the Synod immediately after such examination, and whose necessary traveling expenses shall be defrayed by the Treasurer of Synod.

X.—The Committee of Arrangements shall consist of all the Presbyterian Pastors and one Ruling Elder from each church in the place where the Synod meets, together with the Stated Clerk of Synod, the Pastor of the church in which Synod meets to be

chairman. They shall provide accommodations for the Synod; suggest hours of meeting and adjournment; arrange for public services, and the persons to conduct them, and provide for hearing representatives of the Boards.

PERMANENT COMMITTEES

XI.—The Permanent Committees of the Synod shall be as follows:

1. ON SYNODICAL HOME MISSIONS, eight members—one for each home Presbytery.

2. ON HOME MISSIONS, one from each home Presbytery.

3. ON FOREIGN MISSIONS, one member from the Presbytery of Corisco; the chairman of the Presbyterial Committee on Foreign Missions and one Ruling Elder, from each home Presbytery.

4. ON HISTORICAL MATERIALS, nine members—one for each Presbytery.

5. ON SABBATH-SCHOOL WORK, eight members; the chairman of the Committee on Sabbath-school Work in each home Presbytery.

6. ON SABBATH OBSERVANCE, three members—two Ministers and one Ruling Elder.

7. ON TEMPERANCE, nine members—one from each home Presbytery, besides the chairman.

8. ON NECROLOGY, three members—two Ministers and one Ruling Elder.

9. ON SYSTEMATIC BENEFICENCE, eight members—one from each home Presbytery.

10. ON YOUNG PEOPLE'S SOCIETIES, a chairman appointed by Synod and the chairman of the Presbyterial Committee on Young People's Societies.

11. ON APPLIED CHRISTIANITY, five members—three Ministers and two Ruling Elders.

XII.—The Permanent Committees shall each report to Synod annually upon the matters assigned to them, and recommend suitable action to be taken by Synod in relation thereto.

XIII.—The Necrological Committee shall present, at the annual meeting, brief obituary notices of all Ministers of Synod who have deceased during the Synodical year.

XIV.—Each Presbytery belonging to the Synod shall send a written Narrative of the State of Religion within its bounds to the Synod's Committee on Narrative at least one week previous to the stated meeting of Synod.

XV.—The Sacrament of the Lord's Supper shall be administered at each stated meeting of the Synod, under the superintendence of the retiring Moderator, or the Minister presiding in his place, at such time and place as the Committee of Arrangements shall designate.

XVI.—The Committee on Systematic Beneficence shall co-operate with the Stated Clerk and the Committee of Arrangements in selecting topics and securing speakers to address the Synod upon the subjects of Benevolence and Church Work, and the evening session of the second day of the meeting of Synod shall be devoted exclusively to popular addresses by Secretaries of Boards or others.

XVII.—All notices of, or calls for, meetings of Presbyteries or Committees, and all resolutions, shall be in writing and read by the Clerk.

XVIII.—The rules for Judicatories adopted by the General Assembly shall be the rules of the Synod, so far as they apply.

XIX.—These rules may be amended or repealed by a two-thirds vote, but if notice of a proposed change has been given at a previous stated meeting, a majority may amend or repeal; and any one of these rules may be temporarily suspended by a majority vote.

The Synod authorizes the Treasurer of Synod hereafter to pay the necessary expenses of the several committees of Synod, said bills to be forwarded to the Treasurer of Synod on or before October 1st of each year.

Adopted October 17th, 1895.

Permanent Committees.

SYNODICAL HOME MISSIONS.

REV. EBEN B. COBB, D.D., *Chairman*,
REV. PHILO F. LEAVENS, D.D., REV. WILLIAM P. FINNEY,
REV. WM. W. HALLOWAY, JR., D.D., REV. J. GARLAND HAMNER, JR.,
REV. SAMUEL McLANAHAN, REV. WILLIAM THOMSON,
REV. RAYMOND HILLIARD GAGE, *Clerk*.

HOME MISSIONS.

REV. JOHN E. STUCHELL, REV. FISHER HOWE BOOTH,
REV. HERMAN C. FOX, D.D., REV. WILLIAM R. BENNETT,
REV. J. GARLAND HAMNER, JR., REV. HUGH B. MacCAULEY,
REV. WILLIAM THOMSON, REV. JOHN McMILLAN.

FOREIGN MISSIONS.

REV. R. HAMILL NASSAU, D.D.,
REV. JOHN T. KERR, ELDER EDWARD P. TENNEY,
REV. SAMUEL M. HAMILTON, D.D., ELDER CHARLES A. DE WITT,
REV. JOSEPH E. CURRY, ELDER HORACE CHURCHMAN,
REV. JOHN F. PATTERSON, D.D., ELDER H. C. JENKINS,
REV. ORVILLE REED, ELDER WILLIAM H. VAIL, M.D.,
REV. JAMES W. ROGAN, D.D., ELDER WALTER B. HARRIS,
REV. GEORGE W. TOMSON, ELDER P. KENNEDY REEVES,
REV. HENRY S. BUTLER, D.D., ELDER J. D. FLOCK.
Chairman.

HISTORICAL MATERIALS.

REV. ALLEN H. BROWN, REV. HENRY C. CAMERON, D.D.,
REV. R. HAMILL NASSAU, D.D., REV. CHARLES HERR, D.D.,
REV. JOHN C. CLYDE, D.D., REV. STANLEY WHITE,
REV. EBEN B. COBB, D.D., REV. FRANK R. SYMMES,
REV. JOSEPH F. FOLSOM.

SABBATH-SCHOOL WORK.

REV. HENRY C. CRONIN, REV. SAMUEL J. ROWLAND, D.D.,
REV. D. RUBY WARNE, REV. WILLIAM MOORE,
REV. EDWARD A. McLAURY, REV. JOHN HUTCHISON,
REV. J. CALVIN KRAUSE.

SABBATH OBSERVANCE.

REV. SAMUEL D. PRICE, ELDER WILLIAM R. WARD, M.D.
REV. FRANKLIN E. MILLER, D.D.,

TEMPERANCE.

REV. J. DE HART BRUEN,
REV. JOSEPH M. McNULTY, D.D., REV. JAMES S. YOUNG,
REV. EDWIN R. MURGATROYD, REV. A. EDWIN KEIGWIN,
REV. HENRY R. HALL, REV. JAMES WYCKOFF,
REV. WILLIAM V. LOUDERBOUGH, REV. TITUS E. DAVIS.

NECROLOGY.

REV. A. EDWIN KEIGWIN, REV. EDWARD B. HODGE, D.D.,
ELDER WILLIAM P. STEVENSON,

SYSTEMATIC BENEFICENCE.

REV. WM. W. CASSELBERRY, REV. SAMUEL D. PRICE,
REV. JONATHAN GREENLEAF, REV. CHARLES D. SHAW, D.D.,
REV. ROBERT G. McGREGOR, REV. GEORGE H. INGRAM,
REV. CHARLES E. GRANGER, REV. WILLIAM I. STEANS, D.D.,

YOUNG PEOPLE'S SOCIETIES.

REV. HUGH B. MacCAULEY,
REV. JOHN T. REEVE, REV. FREDERICK W. HOCK,
REV. ROBERT H. SHARPE, REV. BENJ. H. EVERITT,
REV. FRANK LUKENS, REV. WILLIAM B. SHEDDAN,
REV. HORACE D. SASSAMAN, REV. ARTHUR W. SPOONER, D.D.

APPLIED CHRISTIANITY.

REV. GEORGE H. PAYSON, D.D., REV. JAMES F. RIGGS, D.D.,
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DATE.	PLACE OF MEETING.	MODERATOR.	PRESBYTERY.
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Oct. 18, 1870	Morristown, ..	*Rev. Charles K. Imbrie, D.D., ..	Jersey City.
Oct. 17, 1871	Bloomfield, ...	*Rev. Robert Aikman, D.D., ...	Morris and Orange.
Oct. 15, 1872	Trenton, ...	*Rev. Samuel Miller, D.D., ...	Monmouth.
Oct. 21, 1873	Washington, ..	*Rev. J. H. McIlvaine, D.D., ...	Newark.
Oct. 20, 1874	Camden, ...	*Rev. J. M. Macdonald, D.D.,....	New Brunswick.
Oct. 19, 1875	Orange, ...	Rev. William C. Roberts, D.D.,..	Elizabeth.
Oct. 17, 1876	Elizabeth, ...	*Rev. Thomas McCauley, ...	Newton.
Oct. 16, 1877	Newark, ...	Rev. E. Kempshall, D.D., ...	Elizabeth.
Oct. 15, 1878	Morristown, ..	Rev. William Bannard, D.D., ...	West Jersey.
Oct. 21, 1879	Trenton, ...	*Rev. Abraham Gosman, D.D., ..	New Brunswick.
Oct. 19, 1880	Bridgeton, ...	*Rev. Charles E. Knox, D.D., ...	Newark.
Oct. 18, 1881	Asbury Park, .	*Rev. Joseph G. Symmes, D.D....	Monmouth.
Oct. 17, 1882	Hackettstown,.	*Rev. Alfred Yeomans, D.D.....	Morris and Orange.
Oct. 16, 1883	Orange, ...	Rev. Edwin A. Bulkley, D.D.,...	Jersey City.
Oct. 21, 1884	Elizabeth, ...	*Rev. Samuel M. Hamill, D.D., ..	New Brunswick.
Oct. 20, 1885	Atlantic City,.	Rev. Allen H. Brown, ...	West Jersey.
Oct. 18, 1886	Camden, ...	Rev. William Thomson, ...	Newton.
Oct. 17, 1887	Asbury Park, .	*Rev. Frank Chandler, D.D.,....	Monmouth.
Oct. 15, 1888	Asbury Park, .	Rev. K. P. Ketcham, D.D.....	Elizabeth.
Oct. 21, 1889	Asbury Park, .	*Rev. Henry M. Storrs, D.D.....	Morris and Orange.
Oct. 20, 1890	Atlantic City,.	Rev. David R. Frazer, D.D.....	Newark.
Oct. 20, 1891	Long Branch, .	Rev. Charles D. Shaw, D.D., ...	Jersey City.
Oct. 18, 1892	Belvidere, ...	Rev. R. Hamill Nassau, D.D., ..	Corisco.
Oct. 17, 1893	Bridgeton, ...	Rev. S. M. Studdiford, D.D., ...	New Brunswick.
Oct. 16, 1894	Trenton, ...	Rev. Frederic R. Brace, D.D., ..	West Jersey.
Oct. 15, 1895	N. Brunswick,.	Rev. Henry S. Butler, D.D., ...	Newton.
Oct. 27, 1896	Atlantic City,.	Rev. Benjamin S. Everitt, D.D.,.	Monmouth.
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Oct. 16, 1900	Atlantic City,.	Rev. Melvin Fraser, ...	Corisco.
Oct. 15, 1901	Atlantic City,.	Rev. Charles Herr, D.D., ...	Jersey City.
Oct. 21, 1902	Asbury Park, .	Rev. Walter A. Brooks, D.D., ...	New Brunswick.
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Steen, William S., Philadelphia, Pa. Mon.
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Stevenson, Josiah T., Keyport. Mon.
Stier, Richard R., Sayreville. Mon.
Stockwell, Frederick E., Beverly. Mon.
Stoddard, Elijah W., D.D., Succasunna. M. & O.
Stonelake, Chas. A., Newark. N'rk.
Strock, Linius L., Hopewell. N. B.
Strong, Charles R., New Brunswick. N. B.
Stuchell, John E., Elizabeth. Eliz.
Stuchell, William Torrence, Rahway. Eliz.
Studdiford, Samuel M., D.D., Trenton. N. B.
Swain, George, D.D., Allentown. Mon.
Symanski, Julius O. F., Camden. W. J.
Symmes, Frank R., Tennent. Mon.
Symmes, Jos. G., Burlington. Mon.

Tator, Charles S., Rutherford. J. C.
Taylor, John Leroy, Ph.D., Asbury Park. Mon.
Thomas, John M., East Orange. M. & O.
Thompson, Arthur Newton, D.D., Jersey City. J. C.
Thompson, Samuel H., LL.D., Red Bank. Mon.
Thomson, Robert, Samakov, Bulgaria. N'rk.
Thomson, William, Stewartsville. Newt.
Thurlow, Harold M., Hammonton. W. J.
Tildon, Frederick D., Plainfield. Eliz.
Titus, Albert C., Trenton. N. B.
Tomson, George W., Woodbury. W. J.
Townsend, Charles, Orange. M. & O.
Trimble, William J., D.D., Vineland. W. J.
Turner, John, Bridgeton. W. J.
Tyack, Thomas, D.D., Hightstown. Mon.

Underwood, Horace G., D.D., Seoul, Korea. J. C.
Updike, Hartley T., Trenton. N. B.

Van Alen, George L., Blackwood. W. J.
Van Allen, Charles E., Coolbaughs, Pa. Newt.
Vanderbeek, Henry C., Newark. N'rk.
van Dyke, Henry, D.D., LL.D., Princeton. N. B.
Van Dyke, James W., New Park, Pa. N. B.
Van Dyke, Joseph S., D.D., Hightstown. Mon.
Van Note, Eugene M., Tuckerton. Mon.
Van Orden, Archibald S., Farmingdale. Mon.
Van Syckel, Phineas B., Irvington, N. Y. N. B.
Vermilye, Dupuytren, Ridgewood. J. C.
Voegelin, F. E., Pleasantdale. M. & O.
Voorhies, William S., D.D., Trenton. N. B.
Vos, Geerhardus, D.D., Ph.D., Princeton. N. B.
Vries, J. Hendrik de, D.D., Princeton. N. B.

Wagner, Irvin F., Bloomsbury. Newt.
Walker, Hugh, Stewartsville. Newt.
Wall, Edward, South Orange. M. & O.
Wanderer, Adolphus E., Paterson. J. C.
Warfield, Benjamin B., D.D., LL.D., Princeton. N. B.
Warne, D. Ruby, Trenton. N. B.
Webb, Samuel G., Lakehurst. Mon.
Weber, Henry J., Ph.D., Bloomfield. N'rk.
Weisley, Albert J., Trenton. N. B.
Wells, Horatio H., D.D., Princeton. N. B.
Wells, John A., Bernardsville. Eliz.
Westervelt, William G., Lafayette. Newt.
Whitaker, Charles H., Bordentown. Mon.
White, Henry Kirke, Orange. M. & O.
White, Israel A., Whippany. M. & O.
White, Stanley, Orange. M. & O.
White, Theodore F., D.D., Summit. M. & O.
Williams, Augustus W., Ocean City. W. J.
Williamson, Joseph G., Sidney. Eliz.
Willits, Alphonso A., D.D., Spring Lake. Mon.
Wilson, Thaddeus, D.D., Spring Lake. Mon.
Wirth, Albert E., Elizabeth. Eliz.
Wolff, Julius F., Newark. N'rk.
Wolff, Julius H., Newark. N'rk.
Woodbridge, John, D.D., Pasadena, Cal. N. B.
Woolverton, William H., Stockton. M. & O.
Wright, Harrison K., Ningpo, China. Eliz.
Wright, Ormond W., Barnegat. Mon.
Wyckoff, James, Leonia. J. C.
Wynkoop, Asa, East Orange. M. & O.

Young, Alexander H., D.D., Matawan. Mon.
Young, James S., Garfield. J. C.

Zelie, John Sheridan, Plainfield. Eliz.
Zesch, Ferdinand Otto, Ph.D., East Orange. N'rk.

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